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The
CHRISTIAN CENTURY

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Mixed Marriages and The Children
By Murray H. Leiffer

Japan's Postwar Balance Sheet
By Toyohiko Kagawa

What Are We Promising?
An Editorial

Tragedy at Olivet
An Editorial

Argentina Nears An Explosion
By George P. Howard

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In This Issue

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January 26, 1949

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Calendar of Coming Events

Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.
Jan. 24-27. Ohio Pastors' Convention, Columbus.
Jan. 24-Feb. 28. Chicagoland School of Religion, Chicago Temple.
Jan. 25-27. Indiana Council of Churches Pastors' Conference, Third Christian Church, Indianapolis.
Jan. 26-28. Ministers' Convocation, University of Southern California School of Religion, Los Angeles.
Jan. 27. National Conference on Church and State, Washington, D. C.
Jan. 30-Feb. 6. Youth Week.
Jan. 30. Chicago Sunday Evening Club; Bishop Richard C. Raines, speaker.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 31. Minnesota State Pastors' Conference, House of Hope Presbyterian Church, St. Paul.
Jan. 31. United Church, Raleigh, N. C., Institute of Religion; Harold E. Fey, speaker.
Jan. 31-Feb. 2. New York State Pastors' Convention, Syracuse.
Jan. 31-Feb. 4. 18th Annual Ministers' Week, Chicago Theological Seminary.
Feb. 1. New York Institute for Religious and Social Studies; Stanley R. Hopper, Norman Thomas, J. Paul Williams, speakers.
Feb. 1-4. National Lutheran Council Annual Meeting, New York City.
Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.
Feb. 4-6. Evangelical and Reformed Church National Youth Cabinet Annual Meeting, Cleveland.
Feb. 6-12. Boy Scout Week.
Feb. 6. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Feb. 6. Ford Hall Forum, Boston; Freda Utley, speaker.
Feb. 6-12. International Council of Religious Education Annual Meeting, Columbus, Ohio.
Feb. 7. United Church, Raleigh, N. C., Institute of Religion; Estes Kefauver, speaker.
Feb. 8. New York Institute for Religious and Social Studies; Kenneth Burke, Harry J. Carman, Robert Ulich, speakers.
Feb. 13. Race Relations Sunday.
Feb. 14-15. Disciples Conference on Christian Unity, Seattle.
Feb. 15-18. Iliff School of Theology 6th Annual Ministers' Week of Graduate Lectures; Ernest Cadman Colwell, Bishop Glenn R. Phillips, VanDenman Thompson, speakers.
Feb. 17-18. Disciples Conference on Christian Unity, Portland, Ore.
Feb. 17-24. National Christian Teaching Missions, Riverside and Pasadena, Calif.
Feb. 18-19. Christian Emphasis Days, Bethany College, Lindsborg, Kan.; D. Elton Trueblood, speaker.
Feb. 20-21. Disciples Conference on Christian Unity, Berkeley, Calif.
Feb. 20-27. American Brotherhood Week.
Feb. 21-25. Rural Life School, Danebod Folk School, Tyler, Minn.
Feb. 22-24. Pacific School of Religion Annual Interdenominational Pastoral Conference, Berkeley, Calif.
Feb. 22-24. 5th Annual Ministers' Conference, Asbury Theological Seminary, Wilmore, Ky.
Feb. 22-24. Pacific School of Religion Earl Lectures, Berkeley, Calif.; Georgia Harkness, speaker.
Feb. 24-25. Disciples Conference on Christian Unity, Los Angeles.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

CONGRESS has not given many indications yet as to how it will receive the first annual report of the Marshall plan nations and their accompanying request for $4,400,000,000 next year. There can be no denying, however, that the European recipients of Marshall plan aid have failed to agree on the unified program the ECA asked of them, and that most of those nations still have pious hopes rather than actual recovery achievements to report. Not so with Great Britain. As 1948 ended Sir Stafford Cripps, Britain's economic field marshal, could report exports going up fast, imports coming down. "A year ago," he said, "Britain was on the foothills of achievement. Now we are well on the slopes of the main range." England's battle for economic recovery last year saw exports of heavy machinery, automobiles, steel and textiles increased by an average of almost 25 per cent over 1947. Even coal, which failed to reach its production goals by 2,000,000 tons, showed a gain of almost 6 per cent. At the same time, imports from the dollar countries dropped from half the total in 1947 to only a third last year. This means, of course, that the British people must keep their belts tight. They must go on living on an austerity level as grim as they endured during the six years of the war. Moreover, they are told that there is no prospect for any improvement before 1953, if then. But they grit their teeth and fight their dogged way step by step back to firm economic ground. We doubt whether a comparable demonstration of discipline and patriotic devotion over so many years and for such far-off rewards has been given by any other people. The spectacle of British fortitude and determination is magnificent. Every American should recognize and salute it.

Britain Has What It Takes

Backing Down on Indonesia

AS the United Nations Security Council returned to its consideration of the Indonesian question Dr. Philip C. Jessup, the American delegate, gave the Dutch such a verbal lashing as one government has seldom received from one another. The Dutch were accused of breaking almost all the rules in the book and of fostering anarchy rather than order. "The United States government," said Dr. Jessup, "cannot associate itself with any aspect of the Netherlands military action," and went on to declare that the problem in Indonesia could never be solved on the basis of accepting the fruits of illegal use of force. All this sounded positive enough. But before the week was out the shrill American denunciation had dropped an octave or more. When the United States was required to define the terms of an action, Dr. Jessup presented instead of a resolution a "working paper" whose provisions were off the record. It was reported simply to ask the Dutch to set a time, not too distant, for holding elections under U.N. supervision and for transferring sovereignty to whatever government those elections endorsed. In addition, it is said the Dutch will be asked to agree to withdraw their troops, stage by stage, after their new government is established and the islands pacified. Newspaper dispatches did not tell whether the proposal would demand a share for the Republic of Indonesia in the federated Indonesian union promised by the Dutch. If it does not, the Dutch after protest will probably accept.

Why the Change in Tone On Indonesia?

SUCH a sudden shift as thus came over American views on Indonesia makes the onlooker wonder what caused it. Why should Dr. Jessup pound the table one day and start drawing up a cooing dove formula two days later? Knowledge that Russia would block any strong action, if demanded by the U.S.A., may have been one factor. The report from the Hague, printed in the *New York Times* on January 10, that the Vatican had sent "suggestions" to Dutch Catholic party leaders that there should be no negotiations or compromises with the Indonesian republicans, may also have played its part, for there are elements in our state department susceptible to Vatican influence. Most of all, however, one suspects that the American representatives may have been induced to water down their demands by multiplying reports that the British

foreign office had swung to support of the Dutch. "As seen here," Herbert L. Matthews cabled to the *Times* from London, "the Dutch were immoral in their action; but, it is held, that action may well serve the end of providing a bulwark against communism in one of the most populous and richest parts of the world." The old end-justifies-the-means argument, of course, and hang the moral law! On the same day Mr. Matthews sent his dispatch, the high commissioners of Australia, New Zealand, India, Pakistan and Ceylon formally called on Foreign Secretary Bevin and warned him that if the British did not condemn the Dutch it would play right into the hands of Communist agitators in southeast Asia. Since these are the dominions closest to the problem, their comment on the ends-and-means argument is worth pondering.

Meet for Final Vote on Union

THE GENERAL COUNCIL of the Congregational Christian churches has been called to meet in special session in Cleveland on February 4 to take final action on the proposed merger with the Evangelical and Reformed Church. This meeting is summoned by the executive committee of the denomination because up to January 5 only 72.2 per cent of the Congregational Christian churches voting had approved the union. That is more than seven in ten of the churches, but it falls short of the required 75 per cent. The General Synod of the Evangelical and Reformed Church voted in 1947 by 281 to 23 in favor of merger, and 33 of 34 local synods of that denomination also endorsed it. The situation which has now developed comes about because a group in the Congregational Christian Churches has fought the merger on a variety of fronts. Now reorganized under the name of "Antimerger," this group has shifted from dissent on details of procedure to an attack on the proposal in principle. On that ground we cannot see how they can hope to win. It offers a frontal challenge to the ecumenical spirit and purpose of a denomination which has long stood in the forefront of the movement for Christian union. Albert W. Palmer, moderator of the Oberlin meeting of the General Council which voted 1,000 to 12 in favor of merger, should get a positive response to his question, asked in a letter to the members of the council, "Are we really ecumenically minded? Do we really want closer Christian unity . . . ?" The consequences of a negative answer, not only for the two denominations which have gone so far toward union but for all Protestantism, would be sad indeed.

Mission Boards Defeat Merger

FUNCTIONAL sectarianism won a fateful victory when the Foreign Missions Conference voted 63 to 51 against joining the National Council of Churches of Christ. The recent meeting of this organization, as our report on page 116 shows, revealed that the majority of board secretaries who control the conference still think of missions as a cult rather than as an integral part of the life of the churches. Wynn C. Fairfield, secretary of the F.M.C., interprets the action as a decision "to maintain its present broad base of increasing cooperation among a large number of foreign missions boards rather than to seek closer cooperation by a much smaller number of boards with the other interdenominational agencies considering membership in the proposed National Council." This reference to "increasing cooperation" is wishful thinking. It is not difficult to understand why the man who is responsible for administering the F.M.C. hopes that the decision made at Buck Hill Falls will turn out that way, but he is foredoomed to disappointment. In the first place, it is clear from our report of what happened at the recent meeting that the decision was dictated by representatives of churches which have never had more than one foot in the cooperative movement among Protestant churches. Since they have now established their control, they can be depended upon to take the missions movement farther and farther from the main stream of church life into the marginal eddies where they feel more at home. In the second place, the National Council cannot fulfill its inclusive purpose unless it recognizes in its own organization the integral place which missions occupies in the life of the churches. This means that it must have a division of missions, even though the F.M.C. still claims to occupy that field. We hope that some form of accommodation will be worked out which will permit the representatives of cooperative churches to channel the main part of their work through the National Council without interference from the F.M.C. But we are confident that whether this is achieved or not, the missionary emphasis in the National Council will grow and flourish. Meanwhile, the action of the Home Missions Council in voting to enter the National Council is reassuring.

Let Other Colleges Back Amherst Trustees!

REAL PROGRESS can be made against racial discrimination on college campuses if Christian colleges will follow the lead of the trustees of Amherst. Following the action of a national fraternity which ousted its Amherst chapter because it initiated a Negro student, the trustees of that Massachusetts school ruled that by 1951 all fraternities remaining on the campus must give proof that there is nothing in their national constitutions forbidding their pledging a man because of his race, creed or color. That gives the fraternities two years to reform or to move. If the Amherst action is not followed by similar decisive moves in other colleges, the probabilities are that the majority of Greek letter associations will attempt to "seal off" that school by removal. But if other college authorities, and particularly those of church-related schools, follow suit, a genuine and long overdue advance will occur. President Kenneth I. Brown of Denison University, who during the past year was head of the influential Association of American Colleges, called for just this at the recent meeting of the association. He admitted that he had told Amherst's president, Charles Cole, that he "believed there were many colleges with fraternities that would follow Amherst's pattern when they saw the results of their struggle." According to Dr. Brown, President Cole replied: "In heaven's name, if you believe in what

we are doing, why do you and the other college leaders wait until the first battle is over? We need your support now more than we shall after 1951." President Brown confessed that this reply stung his conscience. He reacted to the sting by challenging other schools, whose presidents sat before him, to "join together to give Amherst support, in heaven's name and for the sake of academic integrity!" We hope Dr. Brown's address will get the serious attention it deserves in academic circles and especially from church schools. Whether it does or not may be judged in part by the number of schools which "join together to give Amherst support" by laying down the same ultimatum to the fraternities.

Displaced Persons Making Good Here

OF THE 41,000 refugees or displaced persons who have been permitted to settle here since the end of the war, fewer than 100 are in need of any assistance today. This discovery was recently made by the official commission set up under the Wiley act. It has studied the situation of all the refugee immigrants who have entered, except the 2,500 who have come in during the first six months of operation of the Wiley act. The report refutes the charge that displaced persons will continue to require public or private assistance. On the contrary, the immigrants who have had an opportunity to settle down have established themselves in the communities of their choice, have found jobs and have made good in both their employment and their personal and family relationships. They have proved an asset instead of a liability to the country which has given them such a grudging welcome. This has been accomplished under difficulties of considerable magnitude. After enduring hardships, anxieties and insecurities generally stretching over years, these displaced persons made their way to this country despite obstacles which would ordinarily discourage all but the most determined and persistent candidate for entry. On arrival here, they were met by officials who often took the attitude that they were guilty until they were proved innocent of all sorts of subversive intentions. Then they had to settle and find work among people who were suffering from war psychoses and postwar jitters. The fact that they have surmounted all this is a tribute to their strength of character and a rebuke to our suspicions and fears. The report of the commission should speed the revision of the Wiley act and its extension to include 400,000 instead of 205,000 displaced persons.

Has the Boom Busted?

OPTIMISTIC STATEMENTS from Washington and financial centers cannot disguise the fact that many sobering developments are marring the American business picture and that increasing numbers of economists and business men are growing apprehensive. Luxury buying has been falling for months, and can probably drop much lower without having an important effect on the national economy. Wall Street's recent recession also need not foreshadow any lasting economic difficulties. But the steady fall in price and employment indices, the dropping off in department store sales, the decrease in insurance sales, and the reports from many cities of large-scale layoffs may betoken a serious change. Prof. Malcolm P. McNair, of the Harvard school of business administration, warned the recent convention of the National Retail Dry Goods Association that there are signs that consumers have at last been priced out of the market, and that the lower prices for which they are waiting will bring with them, when they come, "severe economic dislocation, general unemployment, sharp declines in consumer income and great damage to our economic and political structure." One day last week the *New York Times*, in a front-page story, said that during the previous week unemployment insurance rolls in that state had witnessed one of the largest increases in their 13-year history. The next day it followed with another front-page story saying that relief applications in New York city had gone up 17 per cent in the closing five weeks of 1948, and the city welfare commissioner warned that relief authorities are facing "a very serious development." Nothing like a major recession, let alone a panic, is expected. But the postwar boom seems definitely to be over, and unemployment statistics will be watched from now on with the closest scrutiny. Those who view with alarm any increasing dependence by the national economy on military expenditures should take warning that as these "soft spots" in industry multiply there will be increasing pressure on the administration to compensate by spending more for armament, either at home or lend-leased abroad.

Brief Glances at Current Events

GENERAL HERSHEY has suspended the activities of all draft boards, following the army's announcement that it wants no more men drafted during the next two months and perhaps for a longer period. But the courts go right on sending conscientious objectors to registration to prison. Among recent additions to the nation's prison population are Robert Stirling McInnes, a navy veteran of World War II and theological student at Berkeley, California, and Austin Regier, a Kansas Mennonite college student who served for two and a half years as a C.P.S. mental hospital attendant during the war. . . . The degree peddlers are at it again. Latest to circularize clergy is a "college" in Juneau, Alaska, which offers "by extension" choice of a D.D., Th.D. or S.T.D., "also courses in massage, physiotherapy and foot correction." . . . It looked for a day or two as though Bishop Ordass, the Lutheran primate of Hungary serving a two-year sentence, was about to be granted a new trial. Then the Hungarian government announced that the new trial had been postponed and would not begin before the end of February "at the earliest." . . . Plans called for the arrival of Athenagoras, New York archbishop of the Greek Orthodox Church, in Istanbul on January 20, and his enthronement next day as ecumenical patriarch. As if to emphasize the part played by U.S. government influence in the choice of the new patriarch, he was to be flown from America in the "Sacred Cow," plane formerly used by President Roosevelt and President Truman, and now

the private plane of the secretary of state. . . . Bishop Otto Dibelius of Berlin defeated Martin Niemöller and Bishop Hans Lilje of Hannover for the chairmanship of the governing council of the Evangelical Church in Germany. That body thus chose a head whose episcopal functions have been exercised in the Russian zone as well as in the Allied sectors of Berlin. . . . The North Carolina supreme court has dealt with the snake-handling cults by ruling that constitutional guarantees of religious liberty do not supersede the requirements of public safety. "Public safety," the court ruled in upholding a Durham city ordinance, "is superior to a religious practice." As, for instance, in the case of the common communion cup? Or of a refusal to be vaccinated against smallpox?

Test and Tragedy at Olivet

CAN THE SMALL Christian college survive the strains of transition from a rural to an industrial society? Has the church any constructive leadership to offer through higher education to a nation which is going through this transition? One answer to these questions is being forged out in the bitter controversy which involves Olivet College, a Congregational school in central Michigan. The controversy in itself is not to Olivet's discredit, but the way in which it is being handled and the outcome toward which it is moving are not auspicious. As clearly as anything that has happened in recent years, this affair indicates that both the small Christian colleges and the churches which are responsible for them are failing to meet their responsibilities and to rise to their opportunities.

Like most controversies, the dispute at Olivet had been brewing for a long time before it came to a head last autumn when the trustees discharged T. Barton Akeley, a liberal professor of political science, and his wife, who was librarian. The trustees refused to state their reasons publicly, although their summary action in ousting a popular professor who had been a faculty member for a dozen years precipitated a student strike and brought strong criticism from an investigating committee of the American Civil Liberties Union. Recently the trustees discharged five more professors, notifying four that they must leave at the end of the present college year and a fifth that his contract, which expires in June 1950, will not be renewed. What is behind these dismissals, which have brought dismay to the student body of 300, insecurity to the faculty of 35 and deep concern to the churches of the state and to educational circles throughout the country?

Olivet was launched a century ago by some of the stalwart men who helped found Oberlin. Located on a lovely hilltop in the Michigan countryside, for most of its history it has brought educational opportunity in a Christian environment to the young people of farm and village communities. As long as it kept close to the people and churches it served, it enjoyed their confidence and maintained its standards, even though it never had adequate resources. Then rising educational requirements and the growth of industrialization brought a crisis in Olivet's affairs. It closed during the First World War. After it reopened, it set out to rival or surpass the secular liberal education offered in the state universities, with the result that it largely lost contact with its constituency and with its own original purpose as a Christian college.

The college had already found itself in a critical situation. But now to the problem of means was added the more important problem of ends. What was the purpose for which the college existed? Significantly the answers given to that question came less and less frequently to include its relationship to the churches or the bearing of Christian principles on higher education. Into this spiritual vacuum rushed two of the great opposing forces of our Western society. It is this conflict in conceptions of human relationships between people who own property and people who work for wages or salaries that is bringing Olivet to its test and tragedy.

On neither side have the college's would-be saviors worked out a clear answer to the meaning of the Christian faith for higher education. One side is represented by President Aubrey L. Ashby, who took office last fall, and the currently dominant group of trustees. These hold, in essence, that the college must have more money for endowment and expenses and that the money will be forthcoming provided the teaching staff is purged of professors whose views offend prospective donors. President Ashby, who is reported to be serving without salary, was formerly general counsel of a large corporation. His views may be assumed to have been expressed by a "college spokesman" who said, after Professor Akeley was fired: "You know, we get contributions from people who believe in the capitalistic system, and we can't ask for donations from them with one hand and teach other doctrines with the other." This formula for salvation leaves out of account the Christian purpose of the college, the freedom of the teacher, and the whole matter of social justice as it applies to the college's obligation to its employees.

The other side of the dispute is represented by Prof. Tucker P. Smith, one of the four who have just been notified that their services will no longer be required after June 1. Professor Smith is head of the economics department and president of the Olivet teachers' union of 14 members. In the recent campaign, he was the Socialist candidate for vice-president of the United States. He and his union have been vocal in defense of Professor Akeley, and determined in their efforts to establish safeguards for academic freedom and to obtain security for teachers. They have also played an important part in undertakings —partly successful—to induce the trustees to share with the faculty responsibility for decisions affecting policy and administration. They insist that the recent discharges are "an attempt to break the teachers' union," since "the administration has been against the union from the start." Presumably this refers to the administration of President Ashby, now about six months old.

The struggle which has engulfed the peaceful village of Olivet, with its little college set among the great trees on the hill, is therefore of a kind with which we have become all too familiar. Its tragedy is that both sides have been unable to find in the Christian purpose of the school the principles on which to reconcile their differ-

ences. How has that come about? Did they try and fail? Or did both sides regard these principles as so irrelevant that they pursued their own courses in indifference to them? And why did the churches which have supported Olivet for a century permit it to become the prize in this disgraceful contest?

It is difficult to see how the Christian objective of Olivet can be served by a victory of either side. On the contrary, it is our conviction that this objective cannot be served except by a peace without victory. The administration is right in its determination to maintain the relationship between the college and its constituency in the churches. The teachers' union is right in its determination to protect its members from the insecurity of arbitrary action by the trustees and administration, to battle for academic freedom and to share in the making of policy. But neither the dictation of dollars nor rule by a soviet of scholars can save Olivet. The only thing that will do that is a reconciliation which preserves in a higher synthesis the values for which each side is striving.

What prospect do we see that such a reconciliation will take place? We see very little. This is not because the situation at Olivet is fundamentally insoluble, even at this advanced stage, but because the Congregational churches of Michigan appear to have decided that Christian higher education, so far as they are concerned, is a lost cause. Olivet has long been regarded as an unwanted stepchild of the church. The church representatives on the board of trustees, which includes the secretary of the state organization of the Congregational Christian churches, have generally been an indifferent minority content to permit a few members to make the crucial decisions.

There is good evidence to support the view that the present administration was placed in the saddle by a few trustees whose primary conception of the role of the college was dictated by a social and economic philosophy having little relation to the Christian faith, and that the church representatives on the board concurred without going to the trouble to find out what they were voting for. How trustees who take their responsibilities so lightly can hope to retain the respect of the young people whom the college is supposed to serve, we cannot comprehend. Even more anomalous is the position of the church which permits that kind of thing to happen.

The church has no right to survive, nor will it survive, unless it believes with unshakable conviction that the faith which it is called on to proclaim is central to the educational process at all levels, and unless it embodies that faith in institutions which express it. The hour is very late at Olivet, but it is not too late for the Congregational Christian churches of Michigan to return to their original purpose and to re-establish Olivet as a Christian college.

Such a Christian college would not tolerate what the American Civil Liberties Union committee calls the "shabby tenure policy" of Olivet. It would adopt a policy of professional security which would command the respect of educators generally. It would apply that policy to the teachers who have been dismissed after giving years of devoted service to the college, instead of offering its benefits as a reward only to those who succeed in winning the favor of the present administration. It would honor academic freedom in practice as well as in theory. It would treat members of the faculty as the experts in education that they are rather than as hired men with no rights and no views that the college administration is required to respect.

Such a school would either bring about a radical change in the attitude of the president and trustees or it would replace them with an administration more sensitive to its responsibilities. The A.C.L.U. committee said on this point: "By his autocratic attitude and by his and the board's apparent lack of understanding of traditional American guarantees of academic freedom and tenure, Dr. Ashby has placed Olivet College in grave danger economically and as an educational institution. Conditions of employment at Olivet College are deplorable. For the welfare of the institution, adequate protection of academic tenure and of academic freedom of expression are essential."

When the church has established at Olivet those elemental provisions of justice which are necessary to lift the school out of the scandalous depth to which it has fallen, then, and only then, it will be in a position to claim that it has started on the road to a higher goal—that of becoming the Christian college it set out to be.

What Are We Promising?

BY THIS TIME every literate American presumably knows that the $41,858,000,000 budget for the fiscal year starting July 1, which President Truman has asked Congress to endorse, is the largest in the nation's peacetime history. Presumably, most Americans also know that more than 75 per cent of this huge sum is to pay for the nation's defense establishment, its aid to foreign nations, its veterans' benefits and its interest on the national debt—in other words, to pay for past wars or to prepare for future ones. The peacetime budget thus goes up another $1,658,000,000 over last year (it would be almost $4 billion higher if the President had stuck to the same bookkeeping used in previous years) and is more than $8 billion above the budget of two years ago. It is no wonder that Mr. Truman, finding that the government will wind up slightly in the red this year and calling for these increased expenditures next, wants an additional $6 billion in taxes.

I

It has become trite to say that figures of this size have no real meaning for most of us. We know that they will push taxes up, and with approximately a quarter of the entire national income now going for taxes—federal, state and local—we ask ourselves in a vague grumble where this process is going to end. That mythical but mighty American, Joseph P. Doakes, can quickly estimate that a federal budget of almost $42 billion means a tax of $284 for every inhabitant. In other words, if Joe is the sort of American who has a wife and three children, it means that the federal tax for his family, if levied on a per capita basis, would be $1,420—which is as much as the total cash income of almost 40 per cent of all the Joe Doakes' families in the United States.

Really, however, the only way to get any idea of what such figures mean is to compare them with something. Take, for example, the post-World War I national budgets. The peak year of government costs in that war was 1918-19, when the figure, then regarded as stupendous, reached $18,522,000,000. After that it dropped steadily to $3,697,000,000 four years after the war—where we are today in relation to World War II—of which only $700 million, about 5 per cent of the last war year's budget, went for defense. This 1923-24 total was, note, less than 18 per cent of the 1918-19 high. Today our budget, in comparison with the $100,397,000,000 peak in 1945-46, is 41 per cent of the wartime top, and more than a third is directly ticketed for defense, to say nothing of the additional sums to put other countries in shape to fight again.

Only a quarter of the President's budget is earmarked for all the costs of government at home, aside from the military costs already named, and for all the social service expansions which made up the core of the President's policy message. Nevertheless, the tendency of the press has been to accept the military costs as beyond amendment—unless they are to be amended upward—and to hold that if the staggering cost of government is to be reduced anywhere, it must be in the civil items. Thus, the conservative *New York Times*, while remarking that the nation wants to get its money's worth for what it pours into the defense establishment, specifically points to the items for social welfare, agriculture, natural resources, transport and communications as the places where Congress can best wield its pruning knife. Congressmen talk in the same vein.

II

Yet one of the most important facts about the budget message was that the President stated that the $21 billion he asked for defense and for foreign aid was not all that he would ask. More requests of the same sort, he said, are certainly coming, and still more are probable. Among the "probables," he spoke of "furnishing military supplies to certain countries"—the countries being unspecified but not including the Greece, Turkey, China and Korea we are already supplying. And among the "certainties" will be the cost of the arms lend-lease program which is the heart of what Mr. Truman spoke of as "the prospective North Atlantic arrangements." What this will add to the military expenses to be loaded on the U.S. taxpayer, no authoritative source has revealed. But it will run into ten digits at the very least.

The President thus used the occasion of his budget message to put himself behind the magnification of the Truman Doctrine into the North Atlantic Defense Alliance, and he did it in such a way as to tell Congress that he assumes the Senate will ratify the alliance. Will it? The Washington correspondents take it for granted that it will. The press, so far as it mentions the proposal, rarely opposes. Labor, farm, educational and church organizations on this issue are lying low and saying little. But we still believe that before a measure of such permanent consequence, in such defiance of the nation's history and previous policy, can slip through Congress, the Senate is oath-bound to subject it to searching scrutiny and debate. If it does, the first question that should be settled is: To what does this military alliance commit the United States in the way of promises?

III

On the day President Truman plumped for the alliance, James Reston, the superb correspondent who covers the state department for the *New York Times*, had an apparently officially inspired dispatch in that paper saying that the constitutional difficulties in the way of pledging U.S. military support to the proposed five European allies (see The Christian Century for December 22) had been ironed out. The pending treaty of alliance, according to Mr. Reston, now leaves the U.S. Congress with its constitutional right to declare war, but it still safeguards England, France, Holland, Belgium and Luxembourg by making these three promises:

1. It accepts the principle that an armed attack on any one of the signatories is an attack on all.

2. Each signatory would agree to "assist" any other attacked, although the nature of this assistance is not defined as sending troops.

3. The signatories would also be bound to consult together (if requested by one of the signatories) "on any threat to the peace anywhere in the world."

The five European signatories, Mr. Reston believes, will be unhappy about the obvious loophole in the second of these three promises. They will look at the contrasting hard-and-fast promise of all-out military support in the Brussels pact and say that is what they thought they were to get when they started into this North Atlantic scheme. For that reason, Mr. Reston suggests, the alliance may be fought in the Senate because it does not go far enough.

It could not go any farther and leave unaltered Article I of the Constitution of the United States. And viewed in the light of political actualities, the loophole is more verbal than real. With the promise that the United States will regard any attack on another signatory as an attack on itself, with the staffs of the U.S. defense branches interlocked and continuously working as part of the staffs of the other allies, with the U. S. economy increasingly geared to and dependent on the revived lend-lease, and with U. S. army units scattered in all the occupation posts of Europe, there is no possibility that in case of an overt Russian attack on any of the five European signatories the United States would refuse to "assist" in military terms.

But how much more do the generalized provisions outlined by Mr. Reston promise? What are the specific implications of the blanket commitments? That is what the Senate needs to find out. Take, for instance, the question of colonies. Britain, France, Holland and Belgium are not simply nations in western Europe; they are nations with vast colonial holdings in Asia and Africa and in the island world. French rule in Indo-China and Dutch rule in Indonesia are under attack today, and there is every chance that British rule in Malaya will be tomorrow. In every instance, if the French and Dutch precedents hold good, attacks on these colonial holdings will be pictured as Communist aggression, Moscow-inspired if not Moscow-financed and led. Before many years pass, the colonial empires of the Belgians and the others in Africa may

come under the same sort of attack. So may the British, French and Dutch regimes in the island colonies which lie athwart the world's ocean trade routes.

To what does this proposed North Atlantic Defense Alliance commit the United States in regard to the ability of our intended European allies to hang onto these colonies? During the recent war, the Japanese drove the colonial governments out of all the colonies in Asia and the Pacific. They would not be back there today if the United States had not put them back. Is this alliance a promise that, having put them back, we will keep them there? Asians, in particular, as well as the people of the United States, need to know.

Or take the case of a Communist aggression against some state not a member of the alliance. For purposes of illustration, let us say Italy. In that event, we are told, the alliance pledges that its signatories will consult. That may look innocuous on the surface. But under such circumstances the United Nations are also pledged to consult. This consultation by the members of the alliance must therefore be either a new method by which to by-pass the U.N. or a different kind of consultation. Or it may be both. It may be a way of ignoring the U.N. while the seven allies meet within the framework of their military alliance, *under the direction of their military staffs,* with a view to joint military action—not only in Italy but anywhere in the world!

If these are the sort of promises which are implied in the military alliance for which President Truman is presently to ask more billions, then the possibilities of involvement stretch out far beyond anything of which the American people have dreamed. Indeed, one strange and disquieting fact about this whole alliance proposal is that up to the present the American people have been kept almost totally ignorant of it, and are therefore so widely indifferent concerning it. There is a real danger that, unless this blanket of silence in which the subject is now muffled can be lifted, the alliance may be slipped through the Senate before any large part of the American public knows what is going on.

Here is a responsibility which church commissions and committees formed to deal with international affairs should not continue to evade. Even more, if there are members of Congress who intend to be something more than rubber stamps of the Pentagon on matters of foreign policy and military commitments, it is time for them to drag the text of the proposed treaty of alliance into the open and to require of President Truman and the generals a chapter-and-verse definition and explanation of exactly what this nation is promising.

'Blood, Face Water and Eye Water'

Editor The Christian Century:

SIR: The moving words above are Simeon Strunsky's translation of Winston Churchill's immortal phrase, "blood, sweat and tears," into Basic English. That is as near as Basic English, with its limited vocabulary of about 800 words, can come to the original. B. E. is badly lacking in nouns and verbs; it devotes most of its attention to "operational" words. To be sure, the meaning of "blood, face water and eye water" can be grasped, once the shock of surprise is over. The words have clarity. But something is missing. That translation, which gives a terrifying preview of what B. E. would do to the heritage of the English language, also shows, I fear, what is the matter with a great deal of public speaking after the manner approved today, both in the pulpit and out of it. Doesn't it lack too largely words that have color and music and fire in them, and the power of evoking emotion?

We have revolted, rightly, from the flowery rhetoric of yesterday. But haven't we swung too far in the other direction and come to use a vocabulary that has more resemblance to the stripped, spare style of Hemingway than to the Psalms?

The father of Oscar Wilde was an eye doctor in Dublin. The father of Bernard Shaw went to him to have a squint in the right eye corrected. The treatment was completely successful—so successful that a squint appeared in the left eye. Perhaps this was a case of what a psychologist would call "overcompensation." A great deal of public speaking nowadays seems to be suffering from overcompensation. Gone are the thunders of Niagara and the music of the spheres. But gone also are beauty and power, leaving a highly approved style which is as clear and functional as a timetable—and just as interesting.

Here is another little sample of translation which may illustrate what I mean, a rendering of Shakespeare's lyric in "Cymbeline." You remember—

> Hark! hark! the lark at heaven's gate sings,
> And Phoebus 'gins arise . . .
> My lady sweet, arise . . .

Well, here it is in Basic English:

> Listen, listen, the small bird at the door of God's living place
> Makes a whistling sound on a high note,
> And Phoebus makes a start at getting up
> To give water to his horses that are coming up from the earth,
> That have the body stretched out parallel to the earth.
> And Mary-buds, getting their eyes open and shut quickly,
> Make a start at getting their gold eyes open.
> With everything that is good-looking in a soft way,
> My sweet, respected woman, get up.

Quite a distance from Shakespeare! The danger is, not translating into Basic English, but of losing the heritage of beauty out of the language, and consequently power, through a disdain of everything that is not immediately practical and lucid. Take language like this, opulent in color and music: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." That may not be as practical as "Five ways to do this" or "Six ways to do that," but it will live longer and do more.

Yours,

Simeon Stylites.

Mixed Marriages and the Children

By Murray H. Leiffer

NOWHERE is the effect of tension between husband and wife over matters of religion more evident than in the religious nurture of their children. This was made plain by a series of 743 interviews with one or both partners in interfaith marriages, in a middle class residential community of a large American city. Whether there is overt disagreement between the parents, each clinging to his own church, or whether the conflict has been resolved by their dropping out of the church, the child is the loser.

If husband and wife maintain a strong loyalty for their respective childhood faiths, the coming of children generally intensifies the religious conflict between them. If, however, there is a greater interest in family unity than in denominational loyalty, the situation may be very different. Then, for the sake of harmony, husband or wife will often transfer allegiance to the church of the more dominant mate. Or in other cases a third denomination is sought out.

Family Unity or Church Loyalty?

When a Presbyterian woman who was married to a Roman Catholic was asked which she regarded as the more important, loyalty to her religious views or unity in the home, she replied: "I don't know. Unity, I think. I don't know whether I'll ever really find what I want. I have a daughter in the convent so I have a doubly hard time. I think you have to have unity to get along at all in the home."

But the concessions are not made by members of any one faith alone. Farther down the same street another wife reported: "We used to go to separate churches, but he goes to mine now. He was Catholic. I am Lutheran. We're not members at St. N——— but we go there. You see, we had our little girl baptized there over four years ago, and if we ever join anywhere it will be there—maybe when she is confirmed."

Said another woman: "I have taken my son to St. Mary's [Episcopal] with me. He can have his choice of what he wants to be. My home life is too secure and too happy to have it disrupted. If he wants to go my way, I'll be very happy, and if he goes the way his father is [Catholic], that will be all right too."

Unfortunately, from the standpoint of the children and happy family relations, differences in religion frequently stimulate competition between the parents for the allegiance of the children, each seeking to bring them into his own faith. "My husband hopes our boy will be baptized in the Lutheran Church and of course I hope he will become a good Catholic. . . . We very seldom talk about this, but I know my husband will not consent to have our boy baptized a Catholic, and I will not consent to have him Lutheran, at least not just now."

People who cherish a loyalty to different faiths may agree before marriage what policy they will follow, especially as to the training of the children. But it is one thing for two lovers to work out an agreement in the glow of romantic affection; it is something quite different to carry through the agreement after they have been married and a child has been born to them. For example, a Jewish husband and a Lutheran wife had an understanding that their children would be reared Protestant, but the wife laments: "Now that the child has come there is a definite conflict. It is really a big problem to know what to do with Marsha."

The Roman Catholic 'Agreement'

A practicing Catholic cannot marry a non-Catholic without having the difficulties of interfaith marriages called to his attention. It is a matter of common knowledge that the Roman Catholic Church forbids its priests to perform the marriage ceremony unless the non-Catholic has previously signed an agreement that any children born to the couple will be reared in the Catholic Church. In the majority of the cases interviewed where such an agreement had been signed, both partners felt bound by it. Here is a typical expression from a Catholic wife: "Oh, the children are all Catholic. I wouldn't let them be anything else but Catholic. That was the way we understood that it would be all along. You see, we were married by the priest and had an understanding that all the children would be Catholic. The children go to the Catholic church and always have." Sometimes the non-Catholic spouse is reluctant to fulfill the agreement when the children actually arrive, but is held in line by the demand of the partner.

In still other families neither spouse will give in to the other, and the pulling and hauling is at the expense of the children. "Each of us go to our own church. . . . The children should go to each church equally until they are old enough to decide for themselves where they want to go." In another family (the wife Catholic, the husband Lutheran): "We each go our separate ways, but we don't go often." However, the allegiance to the two churches is such that neither will permit their three children to be baptized in the other's church.

Sometimes the issue is neatly straddled and then forgotten: "One of our children was baptized in the Catholic Church and the other was baptized in the Lutheran Church. The oldest is Catholic and the youngest Lutheran. . . . But my husband does not care anything about religion and neither do I, so why should we ever argue about it?"

Agreements Held Not Binding

In many instances, in spite of the signed agreement, even the Catholic partner displays little interest in rearing the children in the Catholic faith. Various reasons or excuses are offered. They do not believe that such agreements under pressure are fair. Or they object to the Catholic Church's opposition to birth control. Or some post-marital experience has alienated the Catholic member from the church; a few such persons encountered in this study had become bitterly anti-Catholic. Sometimes the children are

baptized in the Catholic Church to fulfill a technical responsibility, and then the contact is ended.

A Congregational wife, after stating that both she and her Roman Catholic husband still held their earlier and differing convictions concerning religion, informed the interviewer: "We never needed to explain religious differences in the family to the children. They believe that Catholic children go to Catholic schools and they themselves go to the public school. I told my husband I wanted them to go to Sunday school and he said go ahead. I told him if he wanted to raise the children Catholic, go ahead and I'd turn Catholic too, because I didn't want them to know more than I did. The Catholic religion is so complicated that if the children learned it, I wanted to know as much about it as they did. But he said go ahead and take them to Sunday school, so I took care of it."

A Lutheran husband, concerned over the problem of religious differences, acknowledged that he and his Catholic wife had an agreement and would stick by it. "But I hope we will never have any kids."

Dominant Role of the Mother

When parents are adherents of two different faiths, the evidence seems to indicate that there is a greater likelihood that children will be reared in the mother's faith than in the father's, regardless of the denomination to which she belongs. This is probably due in part to the fact that the mother is more closely associated with the children, in part to the fact that women tend to be more loyal to organized religion, as evidenced by more regular church attendance. Therefore they are more concerned than their husbands that the children shall receive religious instruction and are likely to insist that it be in their own faith. Usually the father acquiesces in his wife's wishes.

Wife. Yes, we have two children, a boy and a girl. They have both been baptized at St. T.'s [Lutheran]. They are going to be reared in the Lutheran Church. My husband [Catholic] don't go but now and then, and I intend to have my children grow up in the church.

Interviewer. Your husband agrees to this?

Wife. Yes, it's all right with him; he don't care much about church.

A husband remarked: "The children should go to the church of the mother, because she is the one that mostly goes. Religion is more for the women and children."

What Happens to the Children?

The following table gives some insight into the religious training of the children in 305 families. In each of these families one of the spouses had a Roman Catholic background. The religious background of the other was either Lutheran or non-Lutheran Protestant. Where all of the children in the family went to one church, they were treated as a unit and recorded as one under the appropriate column. In 17 families the children attended two different denominations and were counted under each of the two proper headings. The left-hand column indicates the number of families in each class. The next column shows the number of families in which children were associated with the same church as the mother. For example, in 102 families the wife had been reared in the Roman Catholic Church and the husband in the Lutheran. In 69 of these cases the children were related to the same church as the mother, though in only 57 cases was this the Roman Catholic Church, the mothers in the remaining 12 families having transferred to some other denomination, usually the Lutheran. In four families the children were divided, going to two different churches. It must be kept in mind that the tie of the child with the church is often quite tenuous, frequently involving baptism only.

CHURCH IN WHICH CHILDREN ARE RECEIVING RELIGIOUS INSTRUCTION
(or were Baptized)

	Total number families reporting:	Same church as mother	No attendance or baptismal record	Roman Catholic	Lutheran	Other Protestant
Where wife's background is Roman Catholic, husband's Lutheran	102	69	12	57	31	6
Where wife's background is Roman Catholic, husband's other Protestant	58	37	9	31	1	19
Where wife's background is Lutheran, husband's Roman Catholic	80	46	20	17	39	8
Where wife's background is other Protestant, husband's Roman Catholic	65	34	15	22	3	32

In each type of family over half of the children are related to the mother's church. It follows naturally that more children are related to the background denomination of the mother than to any other, the next most frequent allegiance being to the church of the father. While these figures represent only a limited sample of families from one city, the evidence seems clear that the mother is more important than the denomination in determining the allegiance of the children.

It may be added that because of the written agreement called for by the Roman Catholic Church, there were more instances of the child's being merely baptized in that church but having no other association with it than was the case with the other denominations.

The foregoing discussion indicates that many of the parents interviewed (especially the wives) have an interest in relating their children to some religious organization. However, the baptism of the children is sometimes merely a gesture in the direction of religion. As common as any other response was the statement, "We'll let the children decide for themselves when they grow up." The two statements that follow came, one from a mother, the other from a father.

We send the children to my husband's church [Lutheran]. It doesn't make any difference, as long as they believe in God. They will choose anyway when they get older. If you train them Catholic they will go Protestant, and if you train them Protestant they will go Catholic.

I'm a Catholic—not perhaps as rabid as some of the older ones. I don't believe in their educational system and don't intend to send my child to a Catholic school. While I will expose him to the Catholic religion and see that he is taught the Catholic religion, I won't oppose his being taught other religions either. Most of the difference is in ritual and that isn't too important.

It is abundantly clear that interfaith marriages have

unfortunate results for organized religion. Often both husband and wife drop their earlier allegiance. When they do persist in it there is confusion for the children and perhaps conflict in the home. These effects are undoubtedly accentuated because the people are living in a secular urban environment where the church at best has difficulty in securing a hearing. But the mixed marriage, with resulting disharmony or disbelief, makes it even more difficult for religion to furnish a pattern for life organization, a central core of religio-ethical belief around which all of life may be unified. The following statement is a good illustration of the problem.

> My husband comes from a Christian Science background, but when we were married he changed over to my church [Catholic] . . . but he seldom attends. After our marriage I ceased going regularly. . . . He didn't want the children to grow up in the Catholic Church, so they were christened in the Lutheran Church; but neither one is old enough to attend a church by themselves, and we have not made any provision for them. When the children are older I plan to have them christened in the Catholic Church. Don't know what my husband will say, but I want them to belong and attend *some* church. . . . While we were married in the Catholic Church and he changed over to my faith, he never really became a Catholic. Right now we have very little to say about religion at all, but when the children are old enough to understand what this is all about I know that we will have some difficulty.

This is the second of two articles on interfaith marriages. The first appeared in the issue for January 19.

Argentina Nears an Explosion

By George P. Howard

IT HAS OCCURRED to me that the Argentine freighter on which I have just returned to South America was a microcosm of Argentina itself. The same divisions, tensions and fierce discussions were to be found on the ship as in that country. During the first days at sea politics was taboo. But it was inevitable that this cautious reserve should presently be made to walk the plank.

We were about equally divided: one-third ardent supporters of Perón, one-third just as strongly against him, and one-third playing safe and keeping silent. I thought: This is just the way the Argentine people are divided—two belligerent groups at either end and in between an equal number of cautious, puzzled or frightened citizens. The nationalist passion of the ship's Peronistas was matched by the bitter resentment and baffled anger of the anti-Peronistas. I could not but admire the courage of the opposition officers, for after all they were arguing against their captain, who happened to be on the other side. Thousands in Argentina have lost their jobs for less open criticism. At the end of the discussion I congratulated the captain on the freedom of expression we had enjoyed on his ship—a freedom contrasting sharply with the restrictions imposed on land.

U.S.A. the Scapegoat

The arguments of our ship's Peronistas ran true to form. All the difficulties that Argentina suffers they attributed to the United States. Why did that country persist in meddling in Argentina's internal affairs? What business was it of the U.S.A. to pass judgment on the kind of government Argentines have? Argentines are more democratic anyway; there is no jimcrowism among them. Brazil is nothing but a colony of Uncle Sam. (This jealousy of Brazil because of the harmonious relations existing between it and Washington crops out constantly.)

What *is* the situation in Argentina? Economically, very serious. At the recent war's end she had huge reserves of dollars in London and New York—literally billions. As soon as they were released the spending began. Shiploads of surplus war material and military supplies began to come into the country, so much that there was nowhere to store it, and it was piled up at wharfs and in vacant lots for miles and miles. Much of that material today is rusted and useless. To be sure, there were some replacements for our broken-down streetcars and railways and some machinery for the new industries which are being built up. But when all fair allowances are made, one is aghast at the speed with which government spending has left us dollarless.

No Help from Marshall Plan

Worse still, Argentina's gold reserve to back the peso, which was about 60 per cent, has now been drained to 30 per cent by unpublicized shipments of gold out of the country and the printing of repeated issues of paper money. Look at how much money everyone has, cry the Peronistas. Spending is on a scale never before seen; theaters and movies are crowded; more people are riding in taxis. Yes, but the peso, which ten years ago was quoted at 35 and 40 cents to the dollar, and seven years later had come down to 25 cents, has now reached a low of 10 cents. And the end is not yet.

The Marshall plan is looked to as a lifesaver. However, not a cent came to Argentina from that plan during 1948, and there does not seem to be much disposition on the part of the European Recovery Program to pay the exorbitant prices Argentina is demanding for supplies which, for a while at least, can be secured elsewhere for considerably less. A special government office handles most of the country's exports and imports, making huge profits which go into the government's hungry maw. Farmers are paid 18 pesos for wheat which is sold to hungry Europe for 45 pesos the 100 kilos. Millions of gallons of linseed oil have been in storage for months. Our high prices have encouraged American farmers to raise linseed and they are now supplying the world market at a neat profit. "Even if the Marshall plan were to invest $300 million

or $400 million in Argentina immediately," said a leading Buenos Aires banker, "it would only be a drop in the bucket. It would barely pay for American goods already delivered in Argentina or on the way."

Building materials have become scarcer and have skyrocketed in price because of very ambitious public projects and government building, most of it barracks, officers' quarters and structures to house the various government offices. Congress, with an overwhelming Perón majority, voted 53 million pesos for civilian housing. But one army officers' clubhouse alone is costing 65 million.

Perón the Lucky

The situation is serious. But Perón so far has been extraordinarily lucky. Each time he has approached what seemed an overwhelming crisis, something happened to save him. A world economic breakdown or a world war would be wonderful just now for his administration. And it is on the plane of international relations that these military-fascist governments became a bane. The Argentine police state cannot feel itself strong while surrounded by countries with more or less democratic and civilian governments. Who is inspiring and financing the military uprisings that in several Latin American countries have succeeded in driving out constitutionally elected presidents?

Prosecutor José Nogues, investigating the abortive Chilean effort to overthrow President Gonzalez Videla, says: "The subversive movement [in Chile] . . . was inspired from Argentina and intimately synchronized with similar movements in other Latin American countries." Democratic and constitutional President Bustamante was driven out of Peru recently by a group of army men. Dr. Rómulo Gallegos, the only democratically elected president Venezuela has ever had, enjoyed but a brief tenure of office; he also has had to escape, leaving the government in the hands of the military. The plot in Chile, fortunately, failed. The Argentine consul general in Chile was declared *persona non grata* by the Chilean government because of his intervention in the recent attempt.

Social Legislation

"I have more money now than ever before," said one of our Peronista ship's officers. That is one of Perón's accomplishments. Salaries and wages have been upped, a Christmas bonus of a month's wage must be paid to every workingman, and very progressive social legislation has been adopted. Old age pensions, unemployment insurance and other social security provisions have bound Argentina's forgotten man to Perón with hoops of steel. Law courts, legislation and the police are all weighted in favor of labor. . . . Yes, as long as labor is politically docile. Nearly all the labor unions have been taken over by the government and leaders acceptable to it placed in command. The trouble is that the cost of living continues to spiral and production has declined 40 per cent. Perón constantly begs his labor followers to increase production, but the workingman, earning in two or three days what he formerly had to work six for, doesn't see why he cannot take a frequent day off.

That all is not well within government circles seems to be evidenced by the threatening tone of some of President Perón's recent speeches. An alleged plot to assassinate him and his wife was discovered a few weeks ago. The strange thing about this conspiracy is that so few and such insignificant conspirators were arrested. But a great deal of noise was made and the occasion served to stiffen the support of labor. Three Roman Catholic chaplains were among those arrested and the government papers made much of the fact that one of them was found to be married and living with his wife and children.

In a violent public utterance in the presence of a cardinal and several bishops, Perón threatened to use strong measures against his enemies. "My voice will not tremble when I order them to be hanged," he cried. On another occasion he advised his followers to keep three yards of rope handy for these hangings. It is not to be wondered at that such threats of violence should be creating similar reactions among government labor groups. We are not surprised, therefore, to read in a recent circular issued by the government oil refinery workers: "Any attempt against President Perón is an act of treason to the rights of the workers. We who have promised to give our lives for Perón declare that we are on guard and that in future the blood of those whom we have hitherto tolerated will not be spared again." This is terrorism, and the threat of bloody reprisals, fomented by those in power, seems to presage a hopelessly dark and sanguinary future for Argentina.

Reproof from a Priest

Within the Roman Catholic Church, whose higher clergy lends such resolute support to the present fascist setup, there are also those who dread the future. Father Dunphy is one who fears that a day of reckoning may come for the church. He urges a more serene spirit upon those in power. Shocked by the fact that the president's violent language was uttered at a public mass meeting, just after he had attended mass, and in the presence of princes of the church, Father Dunphy says: "It is not Christian to incite to civil war . . . nor is it Christian to allow yourself to be carried by hate to desire the complete extermination of all opponents whose only crime is that of thinking differently and possibly better. Those violent expressions should have been impossible after attending sacred offices in one of our sanctuaries, and even more so when it is remembered that bishops and other clergy were present. . . . For two years we have been hearing the threat that blood would flow. . . . And the pity of it is that there are those who are contented because they believe that only so can communism be restrained."*

So we are living in Argentina on the brittle edge of crisis. We know that at any moment things may crack wide open. "All that is needed," said one of the ship's officers to me, "is a handsome, magnetic and popular general in Campo Mayo [the large barracks near Buenos Aires], and the present regime would fall in the twinkling of an eye." But not, I fear, before the masses, nurtured in the doctrine of direct and vengeful action, will have taken their toll of blood.

*On January 7 it was announced that Father Dunphy had been removed from the pastorate of the Church of Corpus Domini, Buenos Aires, by Cardinal Copello and would be ecclesiastically tried.

Japan's Postwar Balance Sheet

By Toyohiko Kagawa

DEFEAT has made a new nation of Japan. The downfall of the Roman empire in 410 A.D. provided an occasion to emancipate Christianity and civilize the nations of northern Europe. Japan's defeat has destroyed feudalism which had persisted in the country for 700 years until the Restoration of Meiji (1868) and which thereafter was preserved in a disguised form for 80 years. The moment the emperor declared defeat on August 15, 1945, the mythology of Japan was shattered and she was brought face to face with hard facts.

Defeat in war with the consequent hunger, moral decadence and difficulty of government is likely to bring on a bloody revolution. Russia experienced such a revolution in 1917. So did Germany, Austria and Turkey in the following year. Italy, Rumania and Bulgaria have been going through a similar experience in consequence of their defeat in World War II. Defeated Japan had the elements requisite to a bloody revolution, which was narrowly averted by General MacArthur's benevolent action in giving food to the Japanese people.

A Bloodless Revolution

In place of a bloody revolution, however, a bloodless revolution has progressed apace. The principal achievements of this revolution are:

1. The denial by the emperor of the divinity attributed to him and the firm establishment of the principle that sovereignty shall reside with the people.
2. The legal recognition of labor unions.
3. The abolition of the licensed prostitute system.
4. The renunciation of the right of belligerency.
5. The emancipation of the peasant class by the enactment of the Farm Land Readjustment (agrarian reform) Law.
6. The firm establishment of the freedom of thought and the legal recognition of the Communist party.
7. The emancipation of women (the granting of women's franchise).
8. The enactment of the Livelihood Security Law.
9. The firm establishment of the respective authority of the legislature, administration and judiciary.
10. The emergence of a Social Democratic cabinet.

But for the defeat, none of these things would probably have come about for another century or two.

Peerage No More

The Zaibatsu have been broken up. The peerage is no more. Except for the emperor's three brothers, the other thirteen princes of the blood have descended to the status of commoners. Jiichiro Matsumoto, a member of the former segregated community, has been made vice-president of the House of Councilors and he has not been thrown out of office for refusing to be received in audience by the emperor.

The most notable phenomenon in postwar Japan has been that the authority of the government is at a low ebb, so much so, indeed, that it looks as though there were two governments in our country. If the minister of transportation makes a railway timetable, the Railway Workers' Union changes it on its authority. It may be that democracy does away with the need of a central government! Anyway, the actions of the Communist leaders of the labor unions bear a striking resemblance to the behavior of ancient armed bonzes who ran amuck in Kyoto. A process of self-destruction has been set in motion in our country.

Moral Deterioration

I am not disappointed in the Japanese people themselves. To our shame, however, we find that although Finland, Denmark and France suffered defeat in the last war, morals in those countries have not deteriorated to the extent they have in Japan. Nor have we heard that there is a rising crime wave in those countries as in ours. Between January and March last year, crime in Japan increased by four times over the whole of 1947. This is because the drastic raise in taxes in the previous November threw many, even some farmers, into distress.

Since the end of the war, there has been a plethora of pornography in Japan, so much so that a couple of new penitentiaries for women have had to be set up. Since the centuries-old licensed prostitute system was abolished on January 1, 1946, for the first time in our history harlots have sprung up in large numbers as never before, and they swagger about. The works of a man like Osamu Dazai have come into great popularity, especially since his recent death. [Mr. Dazai, a novelist and a family man, had carried on illicit relations with an unmarried woman for a long time and committed double suicide with her by drowning in the Tama river].

Ten Deplorable Developments

The prevailing social situation shows that the democratic revolution now in progress in our country has produced ten abnormal effects:

1. The rise of materialism and terrorism in changed forms.
2. The exuberance of eroticism.
3. The mushroom growth of dance halls of a questionable nature, which are doing a roaring business.
4. The rampancy of robbery gangs.
5. The threat of general strikes.
6. The decline of science.
7. The deterioration of education.
8. Moral decadence.
9. The emergence of black-market upstarts.
10. Bad inflation.

These phenomena make me doubt whether our people are prepared to operate democracy for themselves. I cannot but realize that, although elementary education has been diffused far and wide in the last 81 years, with schools existing in the remotest parts of the land, this education

was not, after all, intended to make man what he should be.

I am surprised that, whereas natural science in the West today takes on pronounced aspects of anti-materialism, physicists and electric engineering experts of Japan are incarnates of materialism. A democratic revolution not inspired by a religious faith will, in all probability, be as ill-fated as the French Revolution of 1789. I am afraid that Japan, instead of treading the path of Anglo-American spiritual democracy, will follow a destructive course such as the Chinese Communists have chosen.

Faith in the Future

Looking back over the history of Japan, however, I expect that Japan's defeat and the present upheaval in the country will eventually lead to a spiritual revolution, just as the downfall of the Kingdom of Israel in 721 B.C. and of the Kingdom of Judah in 586 B.C. gave a new inspiration to the Israelites.

I do not think that the Japanese are materialists by nature. Even the French, though apparently apostles of skepticism and materialism, are idealists by nature. I think it very unlikely that the Japanese will permit the prevailing abnormal situation to continue without end.

It is interesting to observe that in areas where communism wields strong influence, there is a keen popular interest evidenced in the Protestant faith. Take Nagano prefecture, for instance. It has twelve village headmen who are Communists. In the general election, Communists garnered 790,000 votes in that prefecture. Nowhere else did they win such enthusiastic support. While on a tour in Nagano, however, I was presented with a list of the signatures of several thousand young men and women who, disappointed in materialism, had made up their minds to accept the Christian faith. Bible classes have been opened in big factories where communism thrived, and I estimate that those Bible classes now have an attendance of thousands. A similar development is taking place everywhere else in the country. I believe that a real democratic revolution in our country will be started by these young men and women.

Labor and Farmers Have Power

The government of Japan will be impossible if it ignores organized labor, about 6,500,000 strong, and the farmers' unions with an aggregate following of some 2,000,000. No matter how hard the conservatives may try, it is utterly beyond them to resuscitate feudalism. No matter how powerful the conservative Democrats and Liberals may grow, capitalism cannot regain its former strength, as the passage by the Diet of the Consumers' Cooperative Union Bill last summer testifies.

The rise of democratic tendencies in economy has brought our capitalists to the realization that the golden age of capitalism is gone. Capitalism saw its heyday during the China affair. The defeat has converted our capitalists to pacifism. They now realize keenly that prosperity will not come anywhere unless world peace is durably consummated.

But the relics of wartime are still kept alive by a section of our people, those incarnates of materialism who are given to class struggle. They are seeking to instigate strife in factories, at schools, everywhere. It looks as though our former militarists had made a comeback in the guise of fanatical revolutionists.

Although a democratic revolution has been in progress in our country, we have yet to see a spiritual revolution arise, a revolution that will conduce to the peace of the world. In ancient Rome, revolutions by force in the name of democracy broke out frequently. Pacifism and a democratic revolution, it seems to me, cannot go hand in hand unless there is a spiritual revolution in progress. Accordingly, along with the democratic revolution now in progress in our country, a spiritual revolution must be pushed vigorously, through education and religion. Otherwise, the new constitution will be reduced to a scrap of paper and the democratic revolution we are going through will suffer a serious setback.

BOOKS

Amsterdam Omnibus

MAN'S DISORDER AND GOD'S DESIGN, THE AMSTERDAM ASSEMBLY SERIES. *Harper & Brothers, $5.00.*

FOR MINISTERS or laymen planning serious post-Amsterdam studies, either individually or in groups, this is the one indispensable book. Since it is fairly expensive, perhaps it can be said that, for the use of study groups, it will be necessary to have also one of the cheaper and briefer collections of the reports presented to the Assembly of the World Council of Churches by its four sections. These latter are more authentically the voice of Amsterdam, though even these were not "approved" by the Assembly, but were only "recommended for study." The great bulk of the present volume is material which was not presented to the Assembly, but which was prepared in advance to guide the studies of its members. But it also contains the reports.

The structure of the Assembly must be borne in mind. It was divided into four "sections" which met separately for several days to prepare reports upon the topics which had been assigned to them respectively; and these reports were presented at plenary sessions of the Assembly. For each "section" there was a corresponding "commission," which had been appointed far in advance. The commissions met for two days, in the week before the Amsterdam meeting, at Woudschoten. (If non-Dutch tongues pronounce it "vowed-shotten" they will be not far wrong.) The commissions prepared drafts with which the sections began their work. Back of Woudschoten lay two processes: (1) the preparation of preliminary drafts upon which the commissions could begin their discussions; and (2) the preparation of four volumes of resource material for the respective commissions and their corresponding sections.

The publication now in hand is an omnibus volume of about 850 pages containing: (a) these four books of resource material; (b) the reports of the four sections; (c) the official "Message" of the Assembly.

The four books included within this volume took their titles from the respective themes of the four sections: I. *The Universal Church in God's Design;* II. *The Church's Witness to God's Design;* III. *The Church and the Disorder of Society;* IV. *The Church and the International Disorder.* Each of these books contains signed chapters by ten or twelve eminent contributors, most of whom were members

of the commission directly concerned. The volumes were prepared under the direction of the four commissions and of the over-all "study department commission" of which Dr. Henry P. Van Dusen was chairman.

Although there was much interchange of opinion while these chapters were being written and, we are told, much revision of manuscripts in the light of such conference, the intention was not to produce a consensus at this stage of the proceedings but rather to give adequate expression to a variety of convictions in regard to the most vital matters. For example, in "The Doctrine of the Church," the very first part of the first book, there are chapters by Father Florovsky, Karl Barth and Clarence Craig which give, respectively, an extreme catholic view in Eastern Orthodox terms, an equally extreme congregational view, and a historical presentation that does not give much support to either. So throughout, though not everywhere so strikingly, this body of material represents not a reconciliation of views but the diversity of views that are to be reconciled. That is what makes it so valuable.

W. E. Garrison.

Seven Meanings

The Lord's Supper: Seven Meanings. *By Harold E. Fey. Harper & Brothers, $1.50.*

HERE is a book on the Lord's Supper, written in devotional temper and at the same time scholarly, penetrating and for the most part free of the clichés of pious verbiage which mar many books of this type.

Dr. Fey finds in the Lord's Supper seven meanings. The sacrament is: (1) a memorial to Jesus, an act of remembrance; (2) an offering of thanksgiving; (3) a covenant between Jesus as living founder and ourselves as participants; (4) an affirmation and renewal of the fellowship of the believer with Christ and with his church; (5) a testimony to the source of spiritual strength in God; (6) a representation of the atonement; and (7) a declaration of hope for immortality. All these meanings are implicitly reflected in the various other names given to the Lord's Supper—Eucharist, Communion, Divine Liturgy, Mass, and the rest.

The author believes that the poor estate of the Christian church today is due in part to our confusion about and our neglect of the Lord's Supper. The Supper in earlier Christian eras was one of the strongest bonds holding the church together after Jesus and the original apostles had departed. Without this as a unifying act and center the church might not even have survived.

We are grateful to Dr. Fey for reminding us, among other things, of Zwingli's important influence on the theology and practice of the Lord's Supper—an emphasis upon simplicity, almost as vital as Luther's opening of the Bible to the people. There is a thrilling account of the first truly evangelical communion service, held in Zurich on April 13, 1525. Zwingli presided, preached and celebrated the sacrament.

These meditations are not, in any precise or restricted sense, doctrinal. Yet they rest firmly upon a theological understanding which is simple, contemporary and tenable. Both the Grotian and the Anselmic doctrines of the atonement are denied, and the so-called "moral" view accepted. The element of sacrifice in the Lord's Supper began with our Lord's voluntary self-sacrifice (which the original Last Supper was designed to teach, as it were in a parable), and is reflected today in the equally voluntary self-offering on the part of the worshipers around the communion table. This is stated somewhat less clearly and adequately than one might wish, in view of its central importance, but one feels that the author is sensitive to its presence. The chapter is particularly helpful which begins, "Every observance of the Lord's Supper makes some kind of assumption about immortality."

It is the author's contention that, of the various possible explanations of the Lord's Supper, "the simplest explanation is likely to be the truest: that Jesus was attempting to teach an important truth or truths by an easily remembered parable" (p. 5). Again, he says: "The New Testament accounts of its institution give no indication that the Lord's Supper was originally intended to be clothed in mystery" (p. 19).

It is a far cry from this view to the elaborate sacramental theology of the Schoolmen or, for that matter, of the contemporary Catholic churches—Roman, Greek Orthodox, or Anglo-Catholic. Yet we are hardly in the dilemma of having to accept either as it stands. If the latter verges on magic, the former does less than justice, I think, to the elements of inward awe and mystery which even the early Christians found in the Lord's Supper, independently of the sacerdotalism which grew up around it.

Precisely what was in the mind of Jesus in the inauguration of the Lord's Supper it is, admittedly, difficult to say with any certainty. But it is hard to believe that he intended it as no more than an acted parable of his death, unless more is read into these words than their obvious, surface meaning. Many of us would agree with Dr. Fey that Jesus may well have meant this, but we should say he meant not only this. We should maintain that he meant the Lord's Supper to stand as a perpetual memorial of him among those who in future ages should become his disciples. This the author also believes. Yet there may be more even than this. Some of us believe with all our hearts that Jesus foresaw his Supper as a God-blessed, unique (though not, of course, exclusive) channel of grace by which the life of God, revealed in Christ, might enter the soul of man.

The book closes with an excellent historical survey and acute critique of the doctrine of transubstantiation, and a brief word of commendation for World Communion Sunday as it has been observed since 1940. Neither chapter is particularly relevant to the basic theme of the book, though both have decided informational value.

These meditations will be of genuine help to the parish minister, who must forever be raising the communion service above the level of a merely *pro forma* ritual, and opening the understanding of his people as to *why* our Lord said, "This do in remembrance of me."

Elmer S. Freeman.

Books in Brief

The Economic Reconstruction of Europe. *By Geoffrey Crowther. Claremont College, Claremont, Calif., $2.75.* The editor of the London *Economist,* lecturing to a California academic audience early in 1948, discussed: first, the causes and extent of Europe's economic trouble; second, the reasons for so much government control over business (he does not like to call it socialism, for he thinks that term "a dangerously false bogey because it distracts attention from the real economic situation"); and third, Europe's need for American help. The Marshall plan was then under debate and the author expressed a sensitive reluctance to comment specifically upon that plan until the decision had been reached. In spite of this disclaimer, his lectures were a definite and excellent argument for the Marshall plan—or any plan that would provide a maximum of American dollars with a minimum of restrictions on their use. Mr. Crowther takes a more optimistic view of the total British and western Euro-

pean situation than do most American observers. For example: Great Britain receives each year $700 million less in interest on foreign investments than before the war (she still receives $300 million a year); but this loss, which is only about 2 per cent of the total national income, should not make the situation desperate. Moreover, he sees no moral decline and no lack of determination on the part of the peoples of western Europe to recover by their own efforts so far as possible. The author argues that they are a good credit risk. Still, when you come right down to it, "there is no doubt whatever of what Europe asks of America, and that is quite simply to be kept alive." Much has happened since these lectures were delivered, but so much of the basic situation remains unchanged that this expert's keen analysis and his suave presentation of the case from the British point of view are still timely.

ON THE EDGE OF THE PRIMEVAL FOREST AND MORE FROM THE PRIMEVAL FOREST. *By Albert Schweitzer. Macmillan, $4.50.* The familiar sound of these titles may give to some who have never read them the illusion that they are familiar with the books. Together they constitute Schweitzer's own story of his first 14 years at Lambaréné, from 1913 to 1927. The original edition of the first was published in 1922; of the second (entitled *The Forest Hospital at Lambaréné,* in the American edition) in 1931. Appreciation of Schweitzer, which has been growing for many years, has recently become even more lively. This republication of these two fundamental Schweitzer books, now made into a single volume, comes at a good time and should be welcomed by many readers who have hitherto known them only by name.

VENTURE OF FAITH, THE BIRTH OF THE WORLD COUNCIL OF CHURCHES. *By James W. Kennedy. Morehouse-Gorham Co., $1.00.* Mr. Kennedy is a good reporter. In this thick pamphlet (121 pages) he gives a running account of the World Council meetings at Amsterdam. I would have written such a book myself, if I had thought of it in time. Such an "eye witness and ear witness" record is a very useful supplement, or introduction, to the official reports and documents. The reviewer's favorable opinion of Mr. Kennedy's book is fortified by Henry Smith Leiper's approval of it in the preface which he contributes.

W.E.G.

CORRESPONDENCE

Ream Lacks Logic

SIR: "In Defense of Capitalism" by Norman S. Ream attempts to defend capitalism from the "attacks" of the Amsterdam Assembly. The author conveniently equates the demand of the capitalist market with human need. If the capitalist doesn't meet need he goes out of business. Any economist or sociologist worthy of note will agree that market demand involves primarily two factors, desire and purchasing power. Desire is often an expression of real need, but it is also often a desire for what is not needed or is harmful. Capitalism draws no distinctions at this point. Purchasing power obviously has no relation to need. Many people need what they can't afford.

The article goes on with equally poor logic to suggest that the ideal of equality is dangerous and "divisive" and the opposite of fraternity; that our materialism in the West, which is no worse than that to be found elsewhere, is the result of bad government; and that unemployment is preferable to its remedy in Germany under Hitler or in Russia under Stalin. It will take more than poor reasoning, moral relativism and truisms to defend capitalism at the points of its lack of sensitivity to need, its inequality, its materialism, and its chronic mass unemployment.

Town and Country Parish, R. M. HOCHSTEDLER.
Noblesville, Ind.

No Rose-Colored Glasses for Him

SIR: Norman Ream's article "In Defense of Capitalism" leaves me wondering if capitalism can be defended. Surely capitalism cannot be given all the credit for America's productiveness. Much of our productiveness is due to the accidents of geographical location (insulating us for several decades from Europe's troubles), climate and natural resources. Capitalism is not responsible for these.

Mr. Ream says that equality "is a dangerous doctrine" because "too many people think it confers upon them equal rights to other people's property." By what "right" do any of us own property? Ownership, like productiveness, is in part the result of accidents—of birth, inheritance, fortune and so on. A Christian feeling of trusteeship for property is the result of the conviction that "the earth is the Lord's, and the fullness thereof." And I wonder, too, if there is any conclusive evidence for the statement that "without capitalism inequalities would be much more severe than they are with it."

To blame "omnipotent government" for our contemporary materialism is too easy an escape. We have by choice made government stronger because the eager quest for private profit has infringed upon the freedom and dignity of man.

Ream's reasoning is a little too quick when he concludes that "capitalism is primarily an attempt to meet human needs" because it "is concerned with producing for demand, and demand grows out of need." That statement is not true. Economists use the phrase "effective demand" to explain the stimulus to capitalistic productiveness. A member of my church who sells life insurance once said to me, "The only people who really need life insurance can't afford to buy it." That observation is full of tragedy. Need is there, but there is no effective demand.

I am confident that something good can be said for capitalism; but when we are called upon to say it, let's take off the rose-colored glasses.

Park-Presidio United Church, ROBERT W. MOON.
San Francisco, Calif.

Does He Understand?

SIR: Capitalism is indeed on the defensive, and after reading the article by Norman S. Ream defending capitalism, the question arises in my mind whether he understands what he is trying to explain. "Capitalism," he argues, "is primarily an attempt to meet human needs. If he [the capitalist] does not meet needs, his business soon folds up." Is that true?

The steel industry is not producing enough finished steel to meet the demand and refuses to increase its plants for fear of a fall in profits. Despite the great demand for housing, the building industry admits that it cannot supply houses at a price people are able to pay. Yet there has not been the slightest sign of either of these industries shutting down.

Mr. Ream says that capitalism comes closer to providing equality of opportunity than any other known system. A recent economic survey shows that twelve leading companies with an interlocking directorate of 300 men control over 60 per cent of American industry. It should be pleasing to the average man to know that he has the same equality of opportunity that these 300 men have.

Mr. Ream admits that we may be materialistic, but why blame capitalism when the fault lies with an omnipotent government which has undertaken to assure the citizens that all these luxuries and "things" are their rightful heritage? The government has

assured the citizens that they have the right to old age assistance and social security, better homes with electric light and bathtubs, and decent education. It now proposes to establish health insurance. Are these the luxuries and things for which Mr. Ream finds fault with the government?

His fourth and final point, the question of capitalism's responsibility for mass unemployment, he answers by assuring us that there is no reason to believe that capitalism will not one day learn how to end unemployment. He ignores the fact that the primary incentive of capitalism is the making of profit, which since the beginning of capitalism has always resulted in periodic unemployment. If capitalism were to end unemployment it would eliminate profit making, and would consequently end capitalism.

Brooklyn, N. Y. THOMAS P. TUCKER.

Free—Within Limits

SIR: I wish to thank you for publishing Norman S. Ream's article, "In Defense of Capitalism." It is sane and true and clearly stated. I would like to add that it is unfortunate that we have permitted ourselves to be dragged into that Marxist lingo by adopting the term "capitalism" when we should speak of "free enterprise" within constitutional limits. For that is really what is under attack by the enemies of true democracy. The term "capitalism" is used to obscure the real issue and to confuse unsuspecting people.

Bridgewater College, Bridgewater, Va. GUSTAV H. ENSS, Professor of Philosophy.

What System is Better?

SIR: Let me commend heartily Norman S. Ream's "In Defense of Capitalism." He has said things that needed to be said. Let those who do not like capitalism point out some better system. So far I think that has not been done.

Harvey, Ill. W. FOSTER HAYES.

Ream Sound and Sensible

SIR: It is most refreshing to see you publish an article "in defense of capitalism." I refer to Norman S. Ream's contribution in the issue of January 5. We need more material of that kind. Too long it has been the habit to apologize for America. So much alien atmosphere has beclouded our classrooms and pulpits in the last fifteen or twenty years that the person who dared stand for Americanism found himself about as popular as was Noah before the rains began to fall.

So I thank you for giving us something sound and sensible about our own great land; how it has become great, and how it still uses its unique system to feed the peoples of the world who are wont to *plan* their way to starvation.

High Point College, High Point, N. C. P. E. LINDLEY, Dean.

Let Capitalism Alone

SIR: I have just read Norman S. Ream's "In Defense of Capitalism" in your January 5 issue and I thank God that there is at least one preacher who has the intelligence and the courage to come to the defense of the best economic system the world has ever yet seen. He goes to the very heart of the matter with classic brevity and defends Christianity (which has not yet really been tried) as well as "capitalism" when he says, "Obviously then the blame should be placed on the church for failing to teach people how to assess values. The church has failed to produce good stewards, and now seeks to pass the buck to the producer of the things over which the stewardship is to be exercised."

The capitalistic system does not need to be changed. The people who operate within that system need to be changed. That is the job of the church on which it is failing miserably. It was the failure of the church in Russia which produced the socialistic revolution in that country and, with the help of that arch enemy of Christianity, Karl Marx, turned the leaders of that revolution toward atheism.

Ream says that church leaders are among the most severe critics of capitalism. It is very ungracious, not to say stupid, of them to be such when they are more responsible than any other persons for the unnecessary evils which crop up in our economic system.

Detroit, Mich. ALBERT SHELDON.

Starting the New Year Right!

SIR: Mr. Ream's "In Defense of Capitalism" is a welcome note in the new year. The evils of capitalism are many, but perhaps not more than the evils of erring or sinful men.

In addition to the points Mr. Ream makes, one might mention that capitalism can be more flexible than many systems in which economic life is controlled by the state, and therefore capitalism can adjust more satisfactorily to unforeseen circumstances.

Friends' Peace Committee, Philadelphia, Pa. RICHARD R. WOOD, Executive Secretary.

Muriel Lester to Revisit Here

SIR: Miss Muriel Lester, who was the guest of Davidas Gandhi at the recent Indian National Congress and is now making a tour of India, Australia and New Zealand, expects to lecture in the United States next fall. She will conduct the worship at three summer conferences of the Fellowship of Reconciliation during the latter part of August, be on the Pacific coast until the end of September, speak for the American Friends Service Committee in the south and midwest throughout October, and lecture in the eastern section of the United States in November and early December. Organizations or individuals desiring her services may communicate with the undersigned, who has general charge of Miss Lester's schedule.

International Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y. JOHN NEVIN SAYRE.

Job for Federal Council

SIR: In connection with your editorial "Sunday Evening Without the Comedians," I suggest that the Federal Council's commission on radio has here its golden opportunity. Sunday evening is still the most effective period of the week for religious radio in Canada, and in the United States also, I believe. We in Canada, whose Sunday evening listening is mostly imported, would certainly appreciate the best that the Federal Council's commission on radio could produce.

Port Maitland, N. S., Canada. EARLE T. MCKNIGHT.

Methodists Not Alone in Georgia

SIR: It was good to read in your issue of January 5, under the heading "Ministers Denounce Georgia Klan," your commendation of 45 Atlanta Methodist ministers for their splendid statement denouncing the Ku Klux Klan as "a cowardly anti-Christian mob." The statement also received widespread news and editorial attention in the Georgia press.

You are no doubt justified in concluding that Georgia churchmen are handicapped by a general lack of coordination of their sentiments and their efforts. I wonder, however, if the facts justify your inference that "Methodist ministers in Atlanta had to stand alone." For one thing your correspondent, John J. Hurt, in the December 29, 1948, issue of The Christian Century, after reporting on the initiation of 232 Klansmen in the Macon city auditorium on December 10, and on the action of the Atlanta Methodist ministers in condemning the Klan, went on to quote from an attack on the Klan made by Louie D. Newton of Atlanta, former president of the Southern Baptist Convention.

More important, the Atlanta Methodist ministers did not stand alone in the sense that only 90 miles away, in Macon, a fight

against the Klan had been raging for almost a month. In that fight had been not only Methodists, but representatives of nearly every faith and denomination. The fact that the efforts of these Macon citizens to outlaw the wearing of masks was only partially successful in no way cancels out their achievement in bringing the moral force of all races and faiths to bear on the city council. Especially outspoken in the series of city council meetings and hearings were the following ministers: Vernon Crawford, Presbyterian, at that time chairman of the local ministerial association; his successor, Tracy H. Lamar, Episcopalian; T. Stewart Matthews, also Episcopalian; W. E. Denham, Jr., and Eric Oesterle, Baptists; George L. Zorn, Methodist; H. D. Kleckley, Lutheran; Cecil A. Denney, Christian; and Das Kelley Barnett, professor of Christian ethics in (Baptist) Mercer University's school of Christianity. These were supported by many laymen, including the chairman of the local council of churchwomen, leaders of civic clubs and veterans' organizations, Jewish and Negro spokesmen, and especially by Bert Struby, editor of the *Macon Telegraph*, whose initial editorial in a series sparked the whole effort.

Organizations that presented formal petitions to the city council asking for outlawing of masks or hoods included, among others, the Macon interracial council, the Macon council of churchwomen, the executive committee of the ministerial association, the Macon Baptist ministerial association, a Methodist women's society for Christian service, a Baptist women's missionary society, at least two American Legion posts, a Kiwanis club, a Tri-Hi-Y club, the Bibb county young people's league for better government, and the state convention of Christian churches which happened to be meeting in Macon in December.

As a result of the pressure brought by these people and organizations, the wearing of masks and hoods was limited to meeting halls (including unfortunately the city auditorium) and banned in public except by special permit. The groups are dissatisfied with their partial achievement, and they plan to seek a stronger local ordinance and to support any statewide effort at curbing the Klan.

Wesleyan College, Macon, Ga. — CARL D. BENNETT.

The One and Only Reason

SIR: In the discussion of your editorial on "Need Lutherans be Skeptical," no reason for Lutheran exclusiveness has been given. I think it is only fair that others know why we close our pulpits to other preachers and why we do not encourage union with any who may approach us.

We are usually accused of intolerance, bigotry, selfishness, and the like. The one and only reason for our exclusiveness is the preservation of the teaching of the pure Word of God, as restored to us by Luther and his co-laborers. These doctrines are recorded in the Apostles', Nicene and Athanasian creeds and the Augsburg Confession of the Lutheran Church.

All churches adopt the pulpit exclusion rule to protect their doctrinal teaching. Few of them would admit a Unitarian in their pulpits. The most liberal would draw a line on a Jehovah's Witness, a Christian Scientist or a Seventh-Day Adventist. So after all it is just a matter as to where you draw the line. The Lutheran Church has drawn the line closer than others and it has served its purpose. Lutherans are united in doctrine and will eventually become one in organization.

Defiance, Ohio. — W. H. SHEPFER.

Islam Will Not Go Communist

SIR: I was interested in an article, "Christian Expansion," appearing in The Christian Century of December 11 and written by Herbert W. Newell. Under a subhead, "Islam and Communism," the writer leaves me in doubt as to whether it is his opinion that Islam will absorb communism or communism will absorb Islam; or on the other hand, whether Christianity will step in to take over Islam and thus put an end to further expansion of communistic principles. It is my opinion that Islam is even more of an opponent of communism than is Christianity. It would be difficult for me to conceive of a Moslem being a Communist. I do not say it could not happen, but it would be a violent exception to what we know of Moslems; whereas the phenomenon of Christians becoming Communists is rather a common occurrence.

There is one vast difference between Christianity and Islam, and that is the difference between the exclusiveness of the one as against the inclusiveness of the other. Islam accepts the so-called scriptures of all peoples, whereas Christianity excludes all but those recorded in the Hebrew sacred books. But why Mr. Newell links Islam with communism still has me baffled.

Roswell, N. M. — GEORGE F. GILMORE.

What If the Japanese Refuse?

SIR: In a recent article Hanson Baldwin, military editor of the *New York Times*, writes: "Limited Japanese rearmament has already been broached. . . . Most observers now agree that the tenets of the Japanese constitution which would keep Japan unarmed in the midst of an armed world . . . will have to be modified." The question naturally arises, What if the Japanese prefer the ways of peace to those of war and insist on remaining unarmed? Will the "Christian" nations then declare war against Japan in order to force her to adopt the "Christian" way of life and to organize an army, navy and airforce?

Malvern, Pa. — REBECCA WINSOR EVANS.

A Barber Writes His Newspaper

SIR: As Negro students are admitted gradually, though very slowly, into the "white" colleges of the north, discrimination becomes more acute and challenging in the college towns. Worst are the barbers. When they give a reason for refusing to cut the hair of Negroes, it is that such practice would drive away their white customers. This is the answer given by the barbers at Penn State, who have been in the news lately when picketed by colored and white students alike. The more interest, therefore, attaches to this letter from a Lewisburg barber in the *Sunbury Daily Item:*

"I wish to commend you on the editorial concerning the racial problem in last night's *Daily Item*. The incident of a Negro who was denied a haircut in a State College barbershop is particularly interesting because it comes so near home. This incident, of course, has appeared in the news several times during the past week.

"Whether or not to cut a Negro's hair, or shave him, has never been a problem in my business practice. More than four years ago I made it known to certain Bucknell faculty members that I would be happy to serve Negroes going to college here, or any other Negroes or foreign persons. So far I have never heard any adverse criticism for this practice nor do I know of any good customer who has refrained from coming to my shop because I serve Negro customers. Certainly business has not decreased any during these last four years.

"In short, I am sure that no business will ever suffer through the application of Christian principles to that business.

"GEORGE D. YODER."

What this man says I know to be true. Here is a fine expression of Christian living for all of us.

Bucknell University, Lewisburg, Pa. — CYRUS H. KARRAKER, Professor of History.

Too Much to Expect

SIR: Under the heading, "A Week Worth Observing," you print this sentence: "In the week of January 16-22 it [the church] should prove that it is vitally concerned with the Christianization of the whole of life." Is not this too much to expect or ask of a church membership which with rare exceptions on last November 2 supported and voted for a pagan way of life that brutalizes and destroys all Christlikeness from human personality?

No phase of life has more to do with human welfare and destiny than the political, and so long as we support on election day a competitive industrialism that breeds war with its vices, so long we shall pray in vain the rest of the year for the Christianization of the world.

Portland, Ore. — ED BAKER.

NEWS of the CHRISTIAN WORLD

F.M.C. Votes Not To Enter Council

At Annual Meeting, Rejects Proposal to Join Other Interdenominational Agencies in Merger

Special to The Christian Century

BUCK HILL FALLS, PA., Jan. 8.—The Foreign Missions Conference of North America will not become the division of foreign missions of the proposed National Council of the Churches of Christ in the United States of America. This decision was reached at the conference's annual meeting here this week. Since 5 of the interchurch bodies and 16 denominations with total membership exceeding 25,000,000 have already either approved or endorsed the merger, the refusal of the Foreign Missions Conference to participate will not delay formal organization of the National Council on May 2, 1950. It does mean that the National Council of Churches will be something less than totally representative of Protestant church life in America and that foreign missions will, in a measure, be removed from the "main stream" of the ecumenical movement.

The tragic aspect of the decision is not so much the immediate effect of the decision itself as the implications it holds for the future of the foreign missions enterprise. It is quite conceivable that the Foreign Missions Conference could maintain a separate existence apart from the National Council without impairing too much the effectiveness of either agency, provided both agencies are willing to face the new challenges and changed conditions of the postwar world. Such being the case, interagency committees of cooperation and liaison could largely surmount the difficulties growing out of the fact that each body is autonomous. At Buck Hill Falls there was little indication that the F.M.C. was ready to move in such a direction.

Opposing Views

The decision came after rather desultory discussion. In the first and outstanding address of the debate, Charles T. Leber of the Presbyterian Church, U.S.A., urged the home-base churches to adopt the pattern of unity already followed by the "younger churches" throughout the world. He emphasized the necessity of keeping foreign missions at the very center of Protestantism. The most forceful address opposing the merger came at the very end of the debate when C. Darby Fulton of the Presbyterian Church, U.S., argued that the best interest of Protestantism is served by a number of separate, cooperative agencies rather than by the more highly centralized organization being proposed.

In the several hours which elapsed between these two addresses the tedium of monotonous and irrelevant discussion was relieved only three times. One of these was when M. T. Rankin of the Southern Baptist Convention, speaking in opposition, said: "We take the position that the vote favoring the merger does away with the Foreign Missions Conference, leaving us no alternative except a relationship with the division of foreign missions of the National Council of Churches. We are not withdrawing from anything; we will have been withdrawn from. There is a place for the National Council of Churches, but our place is not in it." The second instance was the strong statement in support of the merger presented by Frank Titus of the Protestant Episcopal Church in a plea for interdenominational cooperation and unity. Dr. Titus stressed the new mind in America which supports denominationalism only as a system of checks and balances making possible more perfect union. He expressed his strong conviction that failure to merge would have a harmful effect upon youth considering foreign missions service. In its 54 years the Foreign Missions Conference had hardly heard an Episcopalian speak so strongly.

A Substitute Proposal Rejected

As has been usual throughout the years, it was Ralph E. Diffendorfer, Methodist missionary statesman soon to retire as executive foreign secretary of his denomination, whose substitute proposal injected some life into the debate. While expressing hearty accord with the plan, Dr. Diffendorfer stated that he felt it more important not to break the fellowship of the F.M.C. than to force a vote on the issue, and suggested the possibility of indefinite postponement. A motion to postpone indefinitely was decisively defeated by a coalition of both those who favored and those who opposed. It was clearly the will of the delegates that the issue should be decided once and for all at this meeting.

A concomitant of the debate was a discussion of the real purpose and function of the Foreign Missions Conference. Some conceived it to be a top-level agency for united action in planning the policy, strategy and program of Protestant missions; more seemed to feel that it was properly a trade association of missionary officials. One criticism leveled at the proposed division of foreign missions was based on the large number of non-professional representatives among its membership in comparison with the relatively small number who would have membership from among the staff groups of the various constituent bodies. Others believed that the composition of the proposed division would be preferable to the present composition of the F.M.C. because of the greater objectivity in viewpoint of persons not engaged in mission board administration. It was evident that there was wide difference of opinion among the delegates and that in the continuing Foreign Missions Conference this question would remain one of major importance.

What Does the Decision Mean?

Does the failure of the Foreign Missions Conference to unite with the other interdenominational agencies mean that there will now be two agencies for interdenominational cooperation in the field of foreign missions? Not necessarily so. The proposed constitution of the National Council of Churches makes no provision for inclusion of foreign missions interests in its structure and work except as the F.M.C., as a body, might have become its division of foreign

(Continued on page 126)

Issue Statement Favoring Merger

64 Chicago Congregational Pastors Join in Backing Union Proposal—Negro Hospital Debt Erased

CHICAGO, Jan. 11.—Sixty-four Congregational ministers in the Chicago area have issued a statement expressing approval of the proposed merger of the Congregational Christian and Evangelical and Reformed churches. They took this action, they said, "because of the widespread confusion existing in the public mind regarding the attitude of Congregational Christian ministers of the Chicago area toward the proposed merger." They were evidently referring to publicity given a meeting previously held in Chicago in opposition to the merger by ministers from various parts of the country.

Citizens Help Provident Hospital Erase Debt

Responding to a plea by Mayor Kennelly, citizens of all classes have united to erase a $150,000 deficit and assure the continuance of Provident hospital, threatened with closing because of lack of funds. The 53-year-old institution serves thousands of the 400,000 Negroes on Chicago's south side; its clinic patient load of 5,500 is second only to that of Cook County hospital. Only 64 per cent of its patients can pay the cost of the medical care they receive. In addition, Provident is the only hospital in Chicago, outside of the Cook County institution, where Negro medical students may intern. It is said to have trained approximately 80 per cent of all Negro doctors in the nation.

Illinois Methodist Ministers Attend Seminar in Capital

Fifty-eight Illinois Methodist ministers will leave Jan. 24 for a week's study of government, legislation and politics in the nation's capital. Bishop J. Ralph Magee and President Paul F. Douglass of American University are co-chairmen of the seminar, and Russell W. Lambert, pastor of First Methodist Church, De Kalb, will serve as director. Government men who will lead the seminar in discussion of "The United States in a Divided World" include Vice-President Alben W. Barkley, Senator-elect Paul Douglas of Illinois, Donald S. Dawson, executive assistant to President Truman, and Chief Justice Fred M. Vinson of the Supreme Court. Paul Hoffman, administrator of the European Recovery Program, will address the group. According to Mr. Lambert, this is the first attempt by any one denomination to hold a seminar in Washington for ministers of that denomination from a single state.

Reveal Black Market In Baby Adoptions

Dealers in illegitimate babies are collecting up to $2,000 per case for supplying newborn infants for adoption to Chicago couples, according to child welfare workers here. This fact comes to light, workers say,

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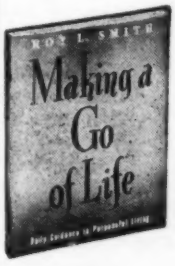

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when couples tell of being offered babies they can't afford because of the price asked, or when an unsupervised adoption fails to work out. The number of such "black market" transactions is not known, but only about 25 per cent of adoptions in Illinois are handled by recognized social agencies.

Says 'Maladjusted Boy's' Tales Led to Supreme Court Ruling

On Dec. 26 the *Chicago Herald American* published an article blaming the Supreme Court's decision banning weekday religious instruction in the Champaign public schools on "tales brought home by one maladjusted boy, the root of whose trouble was that he couldn't get along by himself or with anyone else." Terry McCollum's teacher is quoted as saying that the boy must time and again have told his mother that he didn't get along with his classmates because he didn't attend religious classes, when actually his difficulties arose because of his home environment. The writer of the article declares that some legal experts foresee, as a logical consequence of the court's decision, a situation in which there might be no chaplains in the U.S. military forces, no opening prayer in Congress, no tax exemption for church-owned property, no use of public buildings for any religious purpose, elimination of the name of God from all public proclamations and documents, and removal of the words "In God We Trust" from the face of the American dollar.

Discontinue World Council Midwest Office

The midwest office of the World Council of Churches closed Dec. 31. The move came after a decision of the Central Committee of the World Council that it would no longer have regional offices. Paul Macy, who has been midwest representative, will continue for the present as director of ecumenical education for the local committee of the World Council and for the International Council of Religious Education.

And So Forth

Frederick K. Stamm, well known radio preacher of "Highlights of the Bible" fame, has resigned as minister of Chicago's First Congregational Church.

Hubert Stem, who has been pastor of South Shore Community Church for six years, presented his resignation Jan. 2. He will become minister of the Harvard Congregational Church, Brookline, Mass., succeeding Ashley Day Leavitt, who has been pastor of the Harvard church for 30 years.

The church federation of Greater Chicago has launched its annual campaign for funds. It seeks approximately $150,000 for the cooperative work of Protestant churches in the Greater Chicago area for 1949.

Members of First Congregational Church, Oak Park, contributed $5,000 as a Christmas gift for overseas relief. Children in the Sunday school gave an additional $1,000.

Baptists of the Chicago area are launching a campaign for funds to expand the Central Baptist children's home in Lake Villa, Ill.

The Chicago Congregational union has organized a "Pilgrims' Chorus," composed of voices chosen from choirs of the 86 Congregational churches of the Chicago area.

VIRGIL E. LOWDER.

Calls for 'Duties' Ahead of 'Rights'

Archbishop of Canterbury Is Disturbed Over Britain's Moral Direction—Union Talks Continuing

LONDON, Jan. 6.—In his radio stock-taking for 1949, the Archbishop of Canterbury gave the country a general pat on the back. Dr. Fisher believes that Britain has done well in 1948 to get as far as she has on the road to recovery, but, like many other observers of our moral condition, he is not too happy about the way we are going. He senses an eagerness to lay stress on rights rather than on duties, and he suspects a new low ebb in our social well-being. Dr. Fisher had in mind the recent tribunal investigations into the conduct of ministers and others in high places, the results of which have left a stain on the integrity of our public services. He reminded the British people that they should place obligations and service ahead of rights and privileges.

Anglican, Free Churches Continue Discussions

Talks between the Church of England and the Free churches have reached a new stage. Ever since the Archbishop of Canterbury's "Cambridge sermon" in 1946, appointed representatives have been holding regular meetings to discuss the possibilities of union. There has been an unhurried series of consultations on questions of faith and belief. The meetings have been conducted, so an official statement says, "in an atmosphere of deepening intimacy, frankness and mutual understanding." There seems to have been agreement over a wide range of beliefs. Indeed, difficulties were not expected in the early stages. Churches in England are divided more on questions of order and government than on belief. Those questions will now be taken up. How they are handled will quickly reveal whether the past 30 years have taught the churches anything.

Miners Fall Short Of Target

The miners, upon whom so much of this country's prospects depends, fell short of their 1948 target by a small margin. They aimed at 211,000,000 tons of coal, and attained 98.78 per cent of their goal. Lack of manpower was one reason for the failure; instead of the required 750,000 workers, there were only 725,000, and absenteeism was high. The Marshall plan program for British mines envisions a total output this year of 223,000,000 tons, a new high rate which actually was reached in the last week of 1948. One comforting fact is that regular coal exports have now been resumed to all Britain's prewar customers, with the other Marshall plan countries due to receive 14,000,000 tons in 1949.

Results in Drab Dulwich Grove

Ordinarily, one would not expect anything new to come out of Dulwich Grove, a drab, rather unlovely middle class section of southeast London. However, members of the Congregational church there *have* done something new. Their church building was destroyed in air raids, and it seemed that the only way it could be rebuilt was for the members to do it themselves. So they took off their coats and, working at night, prepared the ground for the professional builders who worked by day. In the process, says William Allen, their pastor, they discovered that elusive gift of "community," and the new church buildings are occupied seven days a week instead of four hours on Sundays. Plans now call for a finer community center to provide for more people. This is one of the liveliest bits of news of evangelism to come out of London for many a day.

Lists Reasons for Breakup Of Homes

The Archbishop of York recently listed four factors which he believes contribute to the decline of parental influence and the breakup of homes in England. Many marriages, he says, are merely "sentimental adventures," with too much of "cinema romance" about them and the seeds of disillusionment in them from the beginning. A second factor is the "house famine" which makes satisfactory home life practically impossible for thousands of young couples. A third is the necessity for many mothers to spend most of the day out at work, with only "tired hours" to spend with their children. Dr. Garbett sees a fourth reason for the weakening of parental responsibility in the taking over by the state of the education, nutrition and health of the children. "It is wrong to criticize the state for taking over these responsibilities," he says, "but it is right to demand that in so doing it does not undermine the rights of the parents. The children of the poor and of the well-to-do belong equally to the parents, and not to the state."

Emigration Attracts Britons

All the shipping companies have waiting lists totaling thousands of persons who want to try their fortunes in a new land, mainly in Australia, New Zealand, Canada and South Africa. Some of the wealthier among them are anxious to shake off the dust of the old country, which they predict is going to the dogs. Most of them, however, are genuine settlers, in many cases sponsored by church and social welfare organizations. The Church of England has a scheme for placing children in Australian homes.

And So Forth

The death of the Bishop of Hereford brings to four the number of vacant Church of England bishoprics. The others are Salisbury, Wakefield and Exeter.

The London Missionary Society's mission vessel John Williams V has been wrecked off Samoa. Fortunately, the society's new ship, the John Williams VI, is now in commission in the same waters.

Four hundred years of unbroken service by members of the Hall family as rectors of the small village of Buxhall in Suffolk ended Dec. 29 with the death of Henry A. Hall, last of his line. The rector in Henry VIII's day was granted the right to keep on his hat in the presence of the reigning sovereign, and his rector descendants have treasured the right ever since.

CECIL NORTHCOTT.

Vote Restriction Declared Illegal

Alabama Amendment Designed to Keep Negroes from Polls Ruled Out by Federal Court

BIRMINGHAM, ALA., Jan. 10.—The racial issue has been front-page news in Alabama of late. Advocates of white supremacy received a blow last week when a three-judge federal court handed down a unanimous decision declaring unconstitutional the state's voter qualification law. This law, known as the Boswell amendment, was adopted by a slim margin after a hard fight some two years ago. It required all registrants for voting to be able to "understand and explain" the U. S. Constitution. The judges (all of whom were Alabamans) held that the amendment sets up an unreasonable standard and is intended to bar Negroes from the polls—a purpose which the more ardent advocates of white supremacy admitted before the amendment was adopted.

Decision Result of Suit Filed by Negroes

The decision of the court was occasioned by a suit brought by 10 Negroes in Mobile against the Mobile county board of registrars. They contended that their constitutional rights were infringed by the wide discretion given registrars under the amendment. One of the members of the board, E. J. Gonzales, surprised his fellow members by not going along with them in opposing the suit. He testified before the court that Negroes and whites were treated differently when they applied to the board for registration to vote. Most Negroes were given tests on the Constitution, he said, but he had not been present when any white applicants were tested. The court has permanently enjoined the Mobile county board of registrars from enforcing the amendment.

Plan Appeal to High Court

White supremacy advocates expect to appeal the federal court decision, and new laws are already being suggested in case the Supreme Court upholds the lower court. Governor Folsom, who took the stump two years ago against adoption of the amendment, says he would be content to let the decision rest where it is now, but that since as governor he is sworn to uphold the state constitution he probably will insist that the case be carried to the Supreme Court in order to remove any doubt about the constitutionality of the amendment. G. T. McCorvey, chairman of the state Democratic executive committee, which spent some of its funds to bring about the ratification of the amendment, declined to comment on the court's decision.

Newspapers Hail Decision

Leading newspapers of the state opposed adoption of the amendment and now praise the decision outlawing it. The *Montgomery Advertiser* said in its Sunday edition: "The Boswell amendment is now legal junk—a

How often have you, as a minister who tries to guide the thinking no less than the behavior of his people, wished for "just the right book" to give or recommend to certain few persons? These individuals, perhaps members of your church, perhaps not even attenders at worship, stand "afar off" when real commitment is called for. Perhaps a quiet, thoughtful teacher in the community, perhaps a civic or cultural leader, this person seems often to distrust the enthusiasms of "better" church members. Yet he or she might make the best church member of all!

We think we have a book for you, then. It was published nearly two years ago as *Skeptic's Search for God*. Charles D. Brodhead, pastor of Trinity Methodist Church at Lansdowne, Pennsylvania, reviewed it for *Christian Century*. He wrote, in part:

> **"An illuminating book for moderns. Although it will strengthen faith, it was not written for the timid soul nor for the saint confirmed in Christian convictions, but rather for the adventurous one, thinking and feeling and living his way through the known to the Divine Unknowable. . . . Choice sentences clamor for remembrance."**

Other reviews were just as enthusiastic. But, somehow, the buyers were not as numerous as we thought they ought to be. But we thought enough of this book to ask the author to make some minor revisions, open up paragraphs, etc. And we had the entire book reset in new type. It received a new lower price, a bright new jacket, and a new title:

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net loss. It was unnecessary and unworthy of the dominant white element of Alabama in the first place." The *Birmingham Age-Herald* said: "This grant of authority to registrars [under the Boswell act] was too broad, too indefinite, too subject to possible misuse, to serve justice and the rights of all citizens." The *Birmingham News* said: "By the court's decision an ill-conceived barrier to Negro voting in Alabama has been set aside. Lately in the south there has been a steady march, notably in rulings made by judges, toward a fairer basis of enfranchisement for all our citizens." The *Anniston Star* commented: "The sooner we all learn that we are living in a democratically organized republic that was conceived for the purpose of protecting the rights of every individual, the better it will be for us all, white and black alike."

Study Higher Education for Alabama Negroes

Governor Folsom has appointed 35 educational, religious and civic leaders as a board to study the problem of higher education for Negroes in Alabama. Among those named are President F. D. Patterson of Tuskegee Institute and the heads of other Negro colleges. In his New Year's Day broadcast the governor departed from his prepared text to emphasize that he will fight for poll tax repeal and will seek more and better education for Negroes. Concerning improved higher education for Negroes, Folsom said: "This is a problem that's got to be met. We are going to have to face it, and I believe Alabama is just as equal to the task as any other state."

And So Forth

In an address before the Birmingham branch of the American Association of University Women, Editor Ralph McGill of the *Atlanta Constitution* said that the south is to blame for the proposed federal civil rights legislation. He does not believe that our racial and economic problems can be solved through federal controls. "Until our Negroes are given more opportunity to acquire skills and are paid accordingly we will be vulnerable to F.E.P.C. and held down economically," he declared.

Recently an all-white jury in Wetumpka, near Montgomery, convicted two white men of criminal assault upon two Negro women and ordered them sent to prison for 45 years.

Episcopal Bishop C. C. J. Carpenter of Alabama has announced that $65,000 will be spent from the Bishop's Youth Fund to construct an Episcopal chapel at Tuskegee Institute. The Bishop's Youth Fund will be raised in a campaign to provide Episcopal chapels and student centers at various educational institutions in the state. Its goal is $260,000.

ACTON E. MIDDLEBROOKS.

Lutherans Establish Center In Hongkong

A four-story, 20-room building in Hongkong has been purchased for use as a Lutheran center, Fredrik A. Schiotz, executive director of the National Lutheran Council's commission on orphaned missions, reports. The headquarters of the China advisory committee of the Lutheran World Federation will be moved to the new building in the near future.

Apply Old Code in Segregation Case

Under Iowa Law, Drugstore Manager Who Refused to Serve Negroes Is Found Guilty

MOUNT VERNON, IOWA, Jan. 10.—The manager of a chain drugstore in Des Moines has been found guilty under the civil rights section of the Iowa code, which provides that "all persons are entitled to full and equal enjoyment of accommodations" in restaurants, inns, public conveyances, barbershops, bathhouses, and theaters and other places of amusement. This has been the law since shortly after the Civil War, but a test case had not come to the courts since 1905. The present case was based on the complaint of three Negroes that they were refused service at the drugstore fountain. This is the fourth time in recent years that a case of this kind has arisen out of complaints against the store. The fact that the owners of the store are prominent Jewish citizens adds interest to the case. An appeal from the conviction will be taken to the state supreme court, whose decision may have far-reaching effects.

A One-Man Good Will Project

Centerville, Iowa, this fall was the scene of an event unique in the story of interracial good will projects. Cutler Robinson, 60-year-old Negro who has worked all his life as an odd-job man in homes in the community, gave a chicken dinner at the community center honoring 10 members of his own race and 65 prominent white citizens. His purpose, he explained, was to show his guests the "warm feeling" he entertains for them because of the help and consideration they have given him through the years. L. C. Bartholomew, pastor of the First Presbyterian Church of Centerville, served as master of ceremonies.

Fundamentalist Insistences Divide Congregations

The aftermath of Methodist unification and a resurgence of fundamentalist activity have produced an unusual situation at Osceola, Iowa, where the former Trinity Methodist congregation has had to buy its own church building and parsonage from Methodist conference trustees. This was formerly a Methodist Protestant congregation. At the time of the merger of the three national Methodist bodies, an effort was made to unite the group with the former First Methodist Episcopal Church. Because of fundamentalist leanings, many Trinity members refused to permit such a transfer, and announced plans to affiliate with the American Council of Christian Churches. The Methodist bishop of the area appointed a pastor to the parish, but the trustees locked the door against him. Then a court injunction prevented the congregation from using the property for their announced defection. The matter has now been settled by sale of the building to a new group incorporated as the Community Bible Church. Meanwhile, Bible Presbyterians have failed in their effort to take the Cono Presbyterian Church into their fold (see The Christian Century for July 21, 1948).

In response to a court order they have handed the church property and funds in the treasury back to the Dubuque presbytery. The result, however, may be a further division in Protestant forces, since a plan has been announced to build a new church in Cono.

Omaha Area Churches Add to Membership

The Omaha council of churches reports that 1,650 decisions for church membership were made as the result of the week of visitation evangelism recently conducted under its sponsorship by 74 churches in the Omaha and Council Bluffs area. A campaign organized by the council led to the defeat of a proposed Omaha ordinance which would have permitted the sale of beer in grocery stores. It is reported that Omaha has more liquor and beer dispensaries per capita than any other city in the country.

Disciples of Christ Plan Advance in Iowa

Iowa's Disciples of Christ at their 102nd annual convention in Ames elected a new state secretary and adopted a five-point program of advance. The program calls for completion of the "Crusade for a Christian World," enlargement of Drake University's Bible college, development of a rural church program, expansion of interdenominational activities and increase in membership. Loren E. Lair, the new secretary, comes from a position on the denomination's National Board of Unified Promotion. Formerly pastor of First Christian Church, Sioux City, he is known throughout the state for his leadership in interchurch affairs.

Appoint Director For Boys' Town

Boys' Town, famous Catholic school for delinquents in Nebraska, will continue its remarkable service on the pattern laid down by the late Fr. Edward J. Flanagan. The new head of the school is Msgr. Nicholas H. Wegner, formerly chancellor of the Omaha archdiocese, who was closely associated with Father Flanagan in the development of the enterprise founded on the principle that "there is no such thing as a bad boy." Father Wegner, a native of central Nebraska, was a prominent athlete in his youth. He passed up a promising future in baseball to enter the service of the church.

And So Forth

Five hundred ministers and laymen recently attended a testimonial dinner in Des Moines honoring Methodist Bishop and Mrs. Charles W. Brashares on the bishop's reappointment to the Des Moines area and bidding them farewell as they set out on their official visit to the churches of the Orient for the denomination's board of bishops.

The Episcopal diocese of Iowa has under way a year's campaign to raise half the $1,000,000 quota for diocesan institutions which has been set as part of the celebration in 1953 of the diocese's 100th anniversary. It is planned to establish 10 new churches, to set up student centers at Grinnell, the state university and the state teachers' college, and to create a fund for ministerial students.

ALBION ROY KING.

Upholds Ban on Snake Handling

Tennessee Supreme Court Rules State Can Protect People from Acts Inimical to Welfare

MEMPHIS, Jan. 11.—The constitutionality of a state law forbidding the handling of poisonous snakes in religious ceremonies has been upheld by the Tennessee supreme court, which ruled legal the conviction of 10 members of the Dolly Pond Church near Chattanooga on the charge of violating that law. To the defendants' plea that their religious freedom had been violated, Associate Judge Pride Tomlinson said: "The constitutional inhibition of legislation as to freedom of religion has a double aspect: freedom to believe and freedom to act. Freedom to believe is absolute. That absolute freedom is not affected by the statute. . . . Freedom to act is, however, subject to regulation for the protection of society. It is the duty of the sovereign state to protect its people from an act or practice, religious or otherwise, which is dangerous to life and health." Justice Tomlinson termed snake handling "dangerous to life and health," noting that death had resulted from a snake bite received by a worshiper at rites at the Dolly Pond Church.

Church Holds 24-Hour-a-Day Sessions in Memphis

The Church of God in Christ (Negro), which was founded in Memphis by C. H. Mason, a Baptist, in 1895 and now claims nearly 1,000,000 members, opened its 41st annual 21-day convocation here on Thanksgiving Day with 8,000 delegates in attendance. Sessions continued for 24 hours daily, with the first three days given over to absolute fasting. The first serious friction within this "holiness and pentecostal" body occurred on the 11th day, when certain of its pastors filed a bill in chancery court charging seven ranking officials with conspiring to defraud the church of large sums of money collected from members. It asked that church funds be attached, a receiver appointed, bishops and overseers restrained from receiving denominational funds, and the bishops barred from "disfellowshiping" the pastors who brought the suit. However, before the convocation ended the charges were withdrawn and the complainants restored to fellowship. The denomination's headquarters here is, next to the city auditorium, the largest building in Memphis. It was designed by a local Negro architect, was built in depression years at a cost of $900,000 and was debt-free upon completion.

Congregational Home Missions Worker Has Busy Schedule

Arthur C. Churchill, minister working under the Congregational Christian Board of Home Missions in this area, recently conducted an educational program among dairy farmers in the New Orleans milkshed. Later he directed an institute for midsouth farm workers at the A.M. & N. College in Pine Bluff, Ark. He is now carrying on an educational program for farm workers in Arkansas through the use of films. Mr.

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Churchill presented films showing his work at the recent annual conventions of the National Farm Labor Union and the American Federation of Labor.

Ministers Lead Fight Against 'Moral' Amendment

Early this fall Senator James Eastland proposed to a secret session of the Mississippi legislature that a constitutional amendment be submitted which would make "good moral character" a prerequisite to voting—a subterfuge which could be used to disfranchise Negroes. The proposed amendment had the support of the governor and the State's Rights party, but a handful of ministers, led by Charles G. Hamilton, Episcopal rector of Aberdeen, began a campaign against it as "self-righteous hypocrisy." Political leaders were visibly shocked on election day to discover that the parsons had beaten their trick by a better than two-to-one vote.

'Plant to Prosper' Competition Marks Up 15th Year

The *Commercial Appeal's* 15th annual "Plant to Prosper" competition in 1948 enrolled 46,279 "dirt farmers" of the midsouth and brought 700 contestants to Memphis for a day of festivity and recognition at the year's end. Eleven farmers—6 landowners and 5 tenants—tried for the $500 top award, which went to the family of a 33-year-old veteran from Henry county, Tennessee. There were also other cash prizes: $250 for best tenant farmer progress; $100 for the best farm operator; and $1,900 divided among first, second and third place state winners in both landowner and tenant divisions. Among the 300 Negro farm families which competed separately, that of Dock Netterville of Luxora, Ark., won the top award of $250, and five others won prizes ranging down from $100. Though not eligible for cash prizes, four Negro extension agents won special recognition. Since the Memphis newspaper's "Plant to Prosper" movement was inaugurated, thousands of farmers in the midsouth have been emancipated from the one-crop system and have learned to "live at home," and the level of living has been lifted by crop diversification, land conservation and livestock improvement.

Baptists Plan Service To the Deaf

Work among the deaf in Baptist churches throughout the south was organized last week when 18 interpreters and workers from seven states gathered at First Baptist Church, Memphis. Through an interpreter, the host church has conducted services for the deaf for the past three years. J. W. Gardner of the Southern Baptist Convention's Home Mission Board was elected president of a new organization which will promote such work throughout the seven-state area.

And So Forth

Ralph W. Sockman of New York and Haridas T. Muzumdar, friend and biographer of Gandhi, were recent speakers in Memphis. The expenses of Dr. Sockman's visit were borne by I. L. Myers, member of the Jewish faith who has given the city so much of a cultural nature that he was recently voted "Memphis' most useful citizen" in a poll conducted by the newspaper fraternity.

The Memphis Baptist pastors' conference has requested that Governor-Elect Browning of Tennessee and the 1949 legislature call a statewide referendum on the repeal of present state liquor laws. The conference resolution also opposes the attempt to legalize the serving of mixed drinks in eating places. The Tennessee hotel association decided recently that it would make no recommendations to the next legislature for changes in the liquor laws.

The business and professional women of First Congregational Church, who in 1946 organized the Memphis eye bank, heard last week that 20 corneal grafts have already been performed in the city.

A drive on gambling sponsored by Monroe county, Arkansas, church leaders resulted in the confiscation of 25 slot machines.

MARSHALL WINGFIELD.

Jewish Business Man Fetes Ministers

More than 100 ministers of various denominations in the Jackson, Miss., area were entertained at a luncheon during the Christmas season by a Jewish insurance executive of Jackson, Religious News Service reports. The luncheon is an annual affair.

Baptists Get Permits for Two FM Stations

The Federal Communications Commission has granted construction permits for FM radio stations to be operated in San Antonio by the San Antonio, Tex., Baptist association and in Dallas by the Southern Baptist Convention.

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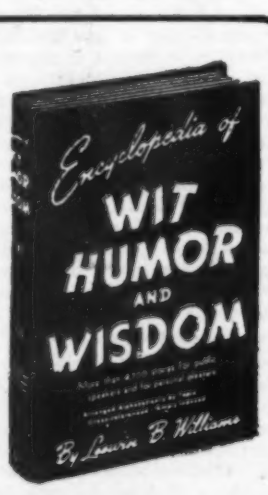

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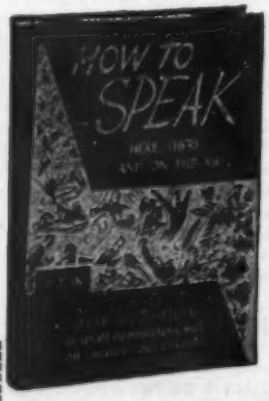

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Sports, Gambling Attract Visitors

Southern California Enterprises Lure Thousands from Coast to Coast—Protestants Seek Unity

LOS ANGELES, Jan. 10.—Christmas bells no sooner ceased ringing than the reign of King Sport began in southern California. Judging by the size of the crowds which flocked here for the coronation ceremonies and by the lavish expenditure of money, the celebration of the nativity of our Lord has been quite overshadowed. On New Year's Day Pasadena was host to 1,500,000 visitors come to witness the annual parade of the Tournament of Roses, a pageant of unsurpassed beauty whose theme this year, "Childhood Memories," inspired the creative imagination of scores of artists. That afternoon almost 100,000 persons watched the Rose Bowl football game, in which Northwestern defeated the University of California. The two institutions will be beneficiaries of gate receipts to the tune of more than $500,000.

Gambling Season Attracts Hordes

Recently the Santa Anita racetrack in Arcadia opened its gates to a first-day crowd of 27,000. For the next 50 days the track will attract racing fans from coast to coast. The management is reported to have spent $1,000,000 in improvements on its plant since the close of the last racing season. The $1,000,000-a-day "take" adds little to the financial prosperity or social welfare of the community save for the sop of one day's take as a gift to Pasadena's community chest. In self-protection, merchants of Pasadena, Arcadia and Monrovia refuse credit to all customers who play the races. With the coming of spring, two southern California racetracks, one in Hollywood, the other near San Diego, will claim the homage of the nation's gamblers. It is generally agreed here that next to the uncontrolled liquor business, there is no more demoralizing influence in southern California than legalized racetrack betting, which depresses business, stimulates the gambling passions, corrupts youth and debases the moral and social tone of the entire community.

Present 10th Performance Of Choral Drama

A notable feature of the Christmas observance in Pasadena was the 10th annual presentation by students of Pasadena City College of "Gloria," a choral drama written and directed by Katharine Kester. It was given five times before audiences of 3,000 persons each. The director of Hollywood's annual "Pilgrimage Play," who attended the final performance of "Gloria," said: "I do not know what these people brought here, but I know they went away with a prayer." The production is a remarkable demonstration of the use of drama and pageantry in religious education and in worship.

Take Steps to Promote Protestant Unity

With three out of four persons in southern California outside any religious group—Protestant, Catholic or Jewish—Protestant forces in the area have decided that "the day of march has come." The Southern California council of Protestant churches at its annual meeting in Los Angeles Jan. 25 will present such prominent leaders in the field of unity as George A. Buttrick, Jesse Bader and Vernon White. Four commissions made up of delegates from 100 churches will study and report to the council session on Protestant unity, evan-

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gelism, world peace, and social action and education. Under the sponsorship of the University of Southern California's school of religion a ministers' convocation will be held at the university Jan. 26-28. Chairman of the program is George Haskel, pastor of Western Knoll Congregational Church, Los Angeles.

And So Forth

The recent dedication of a new $300,000 Boys' Club building marks the beginning of a new era in welfare work for boys in Pasadena. The building, free of debt, is the gift of local citizens.

Lutherans in southern California are at work on extensive church building enterprises, mostly associated with pioneer work in rapidly developing communities.

Clifton E. Moore, a Presbyterian minister, has been added to the staff of First Congregational Church, of which James E. Fifield is pastor. He will serve as radio minister in association with Albert W. Palmer.

Frank S. Williams, superintendent of the Methodist district of Phoenix, Ariz., has been named pastor of Holliston Avenue Methodist Church, Pasadena, to succeed George A. Warmer, Jr., who has gone to First Methodist Church, Oakland.

On the last day of 1948, A. E. Booth, 88-year-old Baptist minister of Altadena, married Ruth Thompson of Toronto, Ont. If this is not the land of perpetual youth, at least hope springs eternal here!

GEORGE R. GROSE.

France Survives Crisis

Although Miners Have Resumed Work, Scars of Their Strike Remain

PARIS, Dec. 15.—The effects of the coal-mining strike which dominated the social and political life of France for six weeks this fall are now sufficiently evident to permit assessment of its causes and consequences. On many sides it was said that the strike was in reality only another phase of the cold war which Moscow is waging against the Marshall plan countries; the way in which the strike was engineered and the aspects it presented would indeed seem to confirm this opinion.

The strike was ordered by the General Confederation of Labor (C.G.T.), which is Communist-controlled. (It has now become the fashion to refer to this body as the C.G.T.K.—the C.G.T. Cominform.) At first the chief demand was for higher wages. Although miners' wages in France, as elsewhere, are generally higher than those of workers in other industries—a differential perfectly justified when one considers the nature of the work—the September price rise had made an adjustment necessary. However, by the time the strike was called most of the wage demands had been met by the government. It was then that the second demand—or pretext—appeared: dissatisfaction with the so-called "Lacoste decrees." These were orders intended to regulate the nationalized mines, particularly in reference to cooperatives, conduct of social welfare projects, and so on. Through them M. Lacoste, minister of industry, hoped to create order in a disordered industry and to combat what amounted to a colonization policy carried on by the Communist party for two years previous in the various nationalized industries. It is beyond doubt that in launching the coal strike the C.G.T. was attacking the Lacoste decrees.

Government Uses Force

The first two weeks of the strike were relatively calm. Then, having stationed police and military guards at strategic places, the government undertook to assure non-strikers of freedom to work and to guarantee the normal functioning of safety measures in the mines. Immediately the C.G.T. revealed the true nature of the strike by ordering a reign of terror against non-strikers who sought to continue work and by initiating sabotage. Though the government was perhaps a bit tardy in making use of the forces at its disposal, it nevertheless was able to counteract the Communist efforts.

Soon more than 60 per cent of the workers had returned to their jobs. In certain regions, notably in the east, the figure was 100 per cent. Unless grave disturbances created from abroad arise, it can be assumed that the strike is over. Nevertheless, it cannot be denied that it has had and will continue to have grave consequences. It deprived France of almost her entire coal production for almost a month (57,000,000 tons). It obliged the government to use for the purchase of coal part of the Marshall plan credits intended for machinery and other essentials. It necessitated large cuts in electric power, thus forcing other industries to cut down on production. On the social level, the effect on other industries set a new problem for the working class, for the wage earner feels keenly the effects of the actions of his fellow workers in another field as the work week shrinks from 45 or 48 to 40, then to 35 hours.

Achieve Economic Disorder

Another consequence of the strike was the aggravation of the division between the striking unions (C.G.T.) and the non-striking unions (Force Ouvrière and C.F.T.C.). Here the Cominform to a certain extent attained its objective: to bring such disorder into the French economy that at the very moment when there was ground for hope that France could play an important part in that western European union for which all the world longs, she was helpless.

It must be said that the economic losses France suffered because of the strike, although they should not be minimized, are perhaps less important than the aggravation of political difficulties which it engendered. Because of the mental tensions it produced, the strike created a political climate unfavorable to the widespread undertakings planned by the government in domestic as well as in foreign matters.

HENRI LAUGA.

Seminarians Prepare for Highway Trouble

At St. Chad's Anglican Theological College in Regina, Sask., students are enrolled in the first automotive course ever offered Anglican ministerial candidates, Religious News Service reports. At the near-by Balfour Technical School they are learning what makes a car engine tick in preparation for their future work in the vast Qu'Appelle diocese, where repair stations are few and far between.

Puerto Rico Host To Many Visitors

Island Has 'Biggest Week End' as Own Governor Is Inaugurated—Federal Council President Attends

RIO PIEDRAS, PUERTO RICO, Jan. 6.—On Sunday hundreds of visitors from the United States, the Antilles, Mexico and the north-coast republics of South America joined thousands of Puerto Ricans in front of the capitol building in San Juan to watch the simple ceremony in which this island's first elected governor, Luís Muñoz Marín, was sworn in by Angel R. de Jesus, chief justice of the insular supreme court. There was no religious ceremony. The taking of the oath required only about five minutes, but the parade which followed lasted six hours. The 65th regiment of the U. S. army ("Puerto Rico's Own"), all other military personnel on the island, 20 bands and 40 floats were supplemented by representatives of many civic and cultural organizations, plus large groups of plain citizens from all over the island. Around 5,000 persons attended the reception at the governor's residence after the parade. The presence of many rural citizens mingling with the foreign and local dignitaries reflected the importance of the rural vote in the recent election.

Hydroelectric Project Opened

On Monday, hundreds of the visitors here for the inauguration joined local citizens to witness the formal opening of the Caonillas hydroelectric project. This project, built by the insular government at a cost of $10 million, covers 700 acres. The dam has a capacity of 16 billion gallons, and the generators will produce 57 million kilowatt hours annually. The enterprise was carried out to make possible the further extension of rural electric lines and to furnish power for the new industries coming to Puerto Rico.

Federal Council President Observes Protestant Work

Among the guests invited by the insular government to attend the inauguration and other events held during San Juan's busiest week end in history were Charles P. Taft, president of the Federal Council of Churches, and Mrs. Taft. In interviews arranged by Virgilio González, executive secretary of the Association of Evangelical Churches in Puerto Rico, representatives of the cooperating denominations had a chance to discuss with Mr. and Mrs. Taft Protestant work in the island and its relation to the world program of the church. Helpful in this regard was a discussion of issues raised at Amsterdam carried on by Mr. Taft and Hipólito Mareano, attorney and lay president of the association who attended the World Council assembly. Mr. and Mrs. Taft had been in Puerto Rico once before, in 1943, when they surveyed children's and workers' health for the Federal Security Administration.

Island's Status May Affect Statehood of Others

Now that the organic act for Puerto Rico has been amended to permit the islanders to elect their own governor, Senator Henry Cabot Lodge, Jr., is taking the stand that Hawaii and Alaska should not be granted statehood unless Puerto Rico is given the same privilege. Hawaii's bid for statehood in the last Congress was defeated in the Senate committee on insular affairs by only two votes, and the bill was favorably acted upon in the lower house. President Truman and the Democratic party are pledged to concede statehood to Alaska and Hawaii immediately and to permit Puerto Rico to conduct a plebiscite to determine her future status. The move by Senator Lodge to make statehood for Hawaii dependent upon granting the same status to Puerto Rico may, it is felt, block statehood for all three territories. It may be, observers say, that senators opposed to statehood for either Hawaii or Alaska will work for legislation to permit those territories to choose their own chief executives, as Puerto Rico has just done, and to give them more independence in local affairs, in lieu of statehood.

Puerto Rican Workers Go to Indiana, Ohio

Faced by a manpower shortage in the Great Lakes area, the Carnegie-Illinois corporation of Gary, Ind., appealed recently to the Puerto Rican department of labor for 450 unskilled workers, promising to pay their travel expenses and a minimum hourly wage of $1.09 and assuring them of housing. This group is the second to come to the aid of a Great Lakes area industry. Earlier, 300 Puerto Rican workers went in a body to Lorain, Ohio, to work in a steel plant. The Gary request is regarded as the steel industry's acknowledgment that the Lorain experience has been satisfactory. In the Ohio city, where 600 Puerto Ricans are now at work, employer-employee relations are said to be very good.

And So Forth

During its first six months of operation, the office established by the insular department of labor in New York city to counsel Puerto Rican migrants on employment, training and adaptation to a new way of life gave assistance to 4,389 persons. Newcomers are encouraged to study English and continue their vocational training. A new manual, *The Puerto Ricans in New York City,* has been distributed to schools and welfare agencies.

The 60-voice choir sponsored by the interdenominational theological seminary here and the Association of Evangelical Churches gave a program of Christmas music to an audience of more than 1,000 in the university theater.

The 63,000 Puerto Rican veterans of World War II have drawn upwards of $100,000,000 in G.I. bill of rights benefits through the insular office of the Veterans Administration. This is in addition to disability or retirement pensions and payments to widows and children, which come directly from Washington. More than $53,000,000 has been paid in subsistence allowances and tuition for student veterans.

HUGH J. WILLIAMS.

Commemorate Lang and Temple At Canterbury

Two late archbishops of Canterbury, Lang and Temple, are to be commemorated in chapels within Canterbury Cathedral.

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The chapel of St. John the Evangelist will be developed to express Dr. Temple's interest in the worldwide church. In the center will be placed a four-sided lectern with cupboards containing copies of the Bible in many languages. It will be surmounted by a globe. Each day four open Bibles will be placed on the lectern desks. The chapel of St. Stephen is to be restored in memory of Dr. Lang. The Church of England is soliciting gifts to be used in establishing the memorials. They are being received by the Archdeacon of Canterbury, 29, The Precincts, Canterbury, England.

A Farmer as Governor

North Carolina Installs W. Kerr Scott, 'Spokesman for the Little Man'

CHAPEL HILL, N. C., Jan. 5.—Interest in North Carolina centers this week on the inauguration of W. Kerr Scott as governor. Running as a surprise candidate in the Democratic primary last spring, Scott defeated the candidate reputed to have the backing of the state machine. A farmer who once served as state commissioner of agriculture, the new governor is considered a representative of the "little man." In his campaign he emphasized improved rural roads, better support of schools, more utilities for farm homes and expanded health services. He has stated that he plans to give the minority race greater representation on state boards and commissions. The legislature which meets this week will be confronted with a renewed demand for a statewide referendum on the liquor question. Meanwhile, religious forces continue their efforts under the local option law now in force to re-establish prohibition in "wet" areas. Referendums are to be held soon in Cumberland and Harnett counties.

Friends Service Committee Opens Southeast Office

On Dec. 1 the Greensboro office of the American Friends Service Committee became regional headquarters for the southeast. An associate secretary will be employed to head the program in this area. Plans also call for the establishment at Greensboro of a collection center for overseas relief goods and for a statewide effort in the spring to collect clothing. Over 200 students from 24 colleges participated in conferences on "Adventures in Applied Christianity" sponsored by the A.F.S.C. the first week end in December. The committee will bring Kirby Page and Eddy Asirvatham to the state in March.

Raleigh Institute Gains Statewide Interest

The 10th annual institute of religion sponsored by the United Church in Raleigh will open Jan. 24 to continue through March 1, meeting one evening each week. The institute brings prominent religious leaders each year, and has come to attract statewide interest. Speakers this year are to be Henry S. Commager of Columbia University; Harold E. Fey, managing editor of The Christian Century; Estes Kefauver, new senator from Tennessee; Reinhold Niebuhr; Carl H. Voss, secretary of the World Alliance for International Friendship through the Churches; and Mrs. Rajan Nehru of India.

And So Forth

The statewide workshop for leaders of children to be held under the sponsorship of the North Carolina council of churches at First Presbyterian Church, Durham, Feb. 25-26 is designed to give actual experience in creative teaching of religion. It will enlist state educational leaders of many denominations.

On Dec. 23 a CROP train made up of 43 cars of food was dispatched from North Carolina to Norfolk for shipment overseas. Collections will continue through January. It is anticipated that a total of more than 60 cars will be reached by the end of that month.

Cecil W. Robbins, Methodist pastor at Warrenton, has been elected editor of the *North Carolina Christian Advocate*, succeeding H. C. Sprinkle, who becomes associate editor of *World Outlook*, Methodist missionary publication.

A dramatic expression of Christian fellowship was made when a group of Moravians from Winston-Salem, headed by Bishop J. Kenneth Pfohl, led an observance of the Christmas love feast according to Moravian tradition at University Methodist Church, Chapel Hill. This is believed to be the first time a Moravian love feast has been celebrated in a church of another denomination. HENRY G. RUARK.

FOREIGN MISSIONS CONFERENCE

(Continued from page 116)

missions. Since the conference did not vote to do this, it will not be possible for individual member boards whose denomination is otherwise included in the National Council to form a division of foreign missions within the council unless the council after its formation should amend its constitution to make that possible. In addition, the constitution states that the council is to be "an inclusive cooperative agency to continue and extend the . . . general agencies of the church and to combine all of their interests and functions." Article X of the constitution provides that the division of foreign missions constituted by the council "shall continue and expand the work of the Foreign Missions Conference of North America." It was the consensus at Buck Hill Falls that the National Council of Churches would have a perfect right to amend its constitution to include foreign mission interests. The general feeling, even among supporters of the merger, was that such a step would be a mistake and that, for the time being, it would be better to have the Foreign Missions Conference continue as a cooperative agency for all Protestant foreign mission activities.

Christianity and Communism

Another major concern of the annual session was the Christian approach to communism. In an address entitled "Christian Critique of Communism," Prof. Matthew Spinka of Hartford Seminary described communism as a revolutionary rather than a reformatory system. Said he: "There exists a fundamental incompatibility between Christian principles and communism which cannot be bridged. There is no such thing as Christian communism." Eugene Barnett of the International Y.M.C.A.,

speaking on Communist practices in dominated areas, said: "The attraction of communism lies in its program of social and political change." He quoted Thakin Nu of Burma as saying, "I have come to see in Russia the champion of social change and in America the champion of privilege." Statements by Cuyler Young of Princeton University, Merle Davis, Paul Anderson and others pointed to the conclusion that it is ultimately impossible to reconcile communism and Christianity.

In other sessions of the conference the delegates heard Wynn C. Fairfield, general secretary for administration of the Foreign Missions Conference, urge the recruiting of more than 3,500 missionaries. He described the necessity of the use of new media in reaching the masses, laying stress upon the increased use of radio, movies and other audio-visual aids. He called for the establishment of large numbers of rural rehabilitation centers.

Stop Aid to Netherlands!

The final session of the conference yesterday morning adopted a resolution calling on the U. S. to hold in abeyance further Marshall plan aid to the Netherlands government until that government complies fully with all demands made by the Security Council of the United Nations. The resolution further urged that the U. S. demand withdrawal of the Dutch army to its lines of Dec. 19 and the release of Indonesian leaders, without reservation or restriction, to take up again the governing of their territory. The conference also urged that the administration seek to re-establish negotiations through the Good Offices Committee until such time as a commission on arbitration of conciliation might be established. The resolution declared: "Leaders of governments in free nations of Asia have been alarmed and are resentful because of this unwarranted invasion, which has only served to create disunity among nations and tends to foster an Asian bloc in world affairs."

Tired of Aggression

A separate resolution expressed opposition to what was described as a growing tendency in the United Nations to accept the results of successful aggressive warfare as *fait accomplis*, thereby forestalling action on the part of that body and undermining the United Nations.

Maintaining that the discriminatory provisions of present immigration laws violate Christian principles, the conference urged member bodies to support the Judd bill for equality in naturalization and immigration. It also asked Congress to amend the displaced persons act by providing additional funds for the inland transportation of D.P.'s and by eliminating discrimination.

Delegates left the conference wondering if it ever again would be quite the same conference they had known and whose associations they had enjoyed in the past. Already reduced in numbers by withdrawal of the more fundamentalistic boards, the conference now faces the possibility of further attrition should the National Council organize a division of foreign missions. But there were few who raised the most fundamental of all questions concerning the conference and foreign missions generally: Can foreign mission agencies and institutions, developed to meet the needs of and planned in conformity with the pattern of a colonial period, successfully adjust themselves to serve the needs of a post-colonial world? For some the answer was clearly "yes"; in the case of the Foregin Missions Conference the question was unresolved.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Accused (Par.) Wendell Corey, Robert Cummings, Douglas Dick, Loretta Young. *Drama.* Woman psychology professor accidentally kills student, conceals secret and suffers torment of conscience for weeks until persistent policeman finally breaks down the truth. An intelligent, adult film, wherein superior acting, direction and camera work make for suspense and *reality.* M

He Walked by Night (Eagle Lion) *Melodrama.* The hunting down by Los Angeles police of a viciously inhuman, ingenious criminal. Documentary-like, with no frills, extraneous comic or romantic elements. *Tense, tough,* at times savage, always suspenseful. M

The Adventures of Don Juan (War.) Errol Flynn, Alan Hale, Viveca Lindfors. *Melodrama.* The Spanish adventurer desists from accustomed brand of romance long enough to lead a palace plot against evil prime minister bent on influencing weak king to wage ruinous war. Elaborate technicolored settings set stage for typical acrobatic, *swashbuckling,* escapist adventure film, with sword bouts, chases, pageants, all on a grand and gory scale. M,Y

Unfaithfully Yours (Univ.) Linda Darnell, Rex Harrison, Rudy Vallee. *Comedy.* Symphony conductor is a genius, but as naive as the next man when rumor leads him mistakenly to suspect wife's loyalty. During a concert, he dreams—and the screen enacts—three ways he might take revenge. But when he later tries to carry one out, his fingers are thumbs and all blows up in slapstick. Usual comic genius of film's maker, Preston Sturges, comes through only faintly, apparently *dissipated by repetition* of ideas, alternation between farcical and deadpan narration. Music is rewarding. M

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Nanook of the North, Olympic Games of 1948, The Search, The Secret Land, So Dear to My Heart.

For Mature Audiences: Apartment for Peggy, Canon City, Four Faces West, Frieda, Great Expectations, Hamlet, Johnny Belinda, Live Today for Tomorrow, Pitfall, Red River, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 1-26-49

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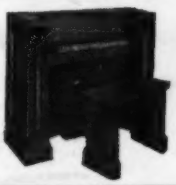

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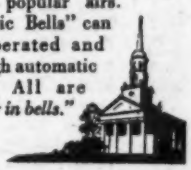

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